

## **Līnatthapakāsinī and Sāratthamañjūsā: The *Purāṇaṭikās* and the *Ṭikās* on the Four Nikāyas**

In Pāli bibliographical sources<sup>1</sup> the *ṭikās*<sup>2</sup> on the first four *nikāyas* are mentioned either:

(a) as two — more or less complete — different sets:

(1) the old set of four *purāṇaṭikās* with a common name Līnatthapakāsinī:

Sumaṅgalavilāsinī-purāṇaṭikā, Paṭhamā Līnatthapakāsinī;  
Papañcasūdanī-purāṇaṭikā, Dutiyā Līnatthapakāsinī;  
Sāratthapakāsinī-purāṇaṭikā, Tatiyā Līnatthapakāsinī;  
Manorathapūraṇī-purāṇaṭikā, Catutthā Līnatthapakāsinī; and

(2) the later set of four *ṭikās* with a common name Sāratthamañjūsā:

Sumaṅgalavilāsinī-ṭikā, Paṭhamā Sāratthamañjūsā;  
Papañcasūdanī-ṭikā, Dutiyā Sāratthamañjūsā;  
Sāratthapakāsinī-ṭikā, Tatiyā Sāratthamañjūsā;  
Manorathapūraṇī-ṭikā, Catutthā Sāratthamañjūsā; or

(b) as a single set in which the first three *ṭikās* are from the old set and are called Līnatthapakāsinī (see (a-1) above) and the fourth *ṭikā* is from the later set and is called Sāratthamañjūsā (see (a-2) above), that is:

Sumaṅgalavilāsinī-purāṇaṭikā, Paṭhamā Līnatthapakāsinī;  
Papañcasūdanī-purāṇaṭikā, Dutiyā Līnatthapakāsinī;  
Sāratthapakāsinī-purāṇaṭikā, Tatiyā Līnatthapakāsinī;  
Aṅguttaranikāya-ṭikā, Catutthā Sāratthamañjūsā.

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I presented an earlier version of Part I of this article at the XIth World Sanskrit Conference, Torino, in April 2000.

<sup>1</sup>The following bibliographic sources will be discussed: Saddhamma-s, Pagan inscription (see G.H. Luce and Tim Hway, 1976; *PLB*, pp. 102–109), Gv, Sās, Sās-dīp, Piṭ-sm, and CPD.

<sup>2</sup>For the etymology of the word *ṭikā* see Mayrhofer, *EWA* s.v. See also *PLC*, pp. 192–93; *PL*, pp. 148–51; Bollée, pp. 824–35; *HPL*, pp. 100–101.

The authorship of the *purāṇaṭṭikās* (called *Līnatthapakāsinī*) is usually ascribed to Dhammapāla<sup>3</sup> and that of the later *ṭikās* (called *Sāratthamañjūsā*) is ascribed to Sāriputta of Poḷonnaruva.<sup>4</sup> Although according to some catalogues<sup>5</sup> of Pāli manuscripts held in various libraries in Burma and Sri Lanka, both sets of *ṭikās* exist in manuscript form, only the *ṭikās* belonging to the single set (b) have been published and the remaining ones belonging to the two sets (a) seem to have been ignored.

This discussion of the *ṭikās* on the four *nikāyas* will be presented in two parts. In Part I, I will discuss printed editions and manuscripts of the *nikāya-ṭikās* — with emphasis on Burmese and Sinhala manuscripts which have not yet been explored. In addition, I will discuss the possibility of the existence of two sets of *nikāya-ṭikās* instead of just one, as is usually stated in works of modern Pāli scholarship. A special emphasis will be given to a recently discovered Burmese manuscript of the old *Aṅguttara-ṭikā*, Catutthā *Līnatthapakāsinī* (Mp-pt), which will be discussed in more detail and will provide a completely new perspective on the research concerning the *ṭikās* on the four *nikāyas*.

In Part II three parallel chapters (Ekanipāta-ṭikā III–V) from both *Aṅguttara-ṭikās* (Mp-pt and Mp-ṭ) will be compared and their major differences analysed in the light of the information about the *nikāya-ṭikās* given in *Saddhamma-s*. The comparison will further evidence my

<sup>3</sup>On the date(s) and works of Dhammapāla(s) see *HPL*, pp. 167–70; Buddhaddatta, 1957; *BhB*, pp. 63–68; Buddhaddatta 1960, pp. 54–55; Dhammaratana Thera, 1968, pp. 40–41; Sv-pt, pp. xli–lv; Bangchang, pp. xxiv–xxxix; Upās, pp. 28 foll.; Cousins, 1972, pp. 159–65; A. Pieris, 1978, pp. 61–77; *EncBuddh*, Vol. 4, fasc. 4, pp. 501–504; A.K. Warder, 1981, pp. 198–207; P. Jackson, 1990, pp. 209–11.

<sup>4</sup>On Sāriputta of Poḷonnaruva, see Pecenko, 1997, pp. 159–79; *HPL*, pp. 172–73.

<sup>5</sup>I would like to mention two important catalogues: (1) *LPP* and (2) *Piṭ-sm* (1989), a very important Burmese bibliographic work which also refers to the manuscripts held in the National Library, Rangoon. Of course, these two catalogues do not list all the Pāli manuscripts held in Burma and Sri Lanka (cf. 2.2. below).

proposition (based on the information in *Saddhamma-s*, see Part I, 1.1.) that two sets of *nikāya-ṭikās* (*Līnatthapakāsinī* and *Sāratthamañjūsā*) were most probably compiled.

## Part I: Bibliographical sources, manuscripts and printed editions

### 1. The *ṭikās* in Pāli bibliographical sources

#### 1.1. *Saddhammasaṅgaha*

*Saddhammasaṅgaha* (*Saddhamma-s*), the oldest known Pāli bibliographical reference work, was compiled in the 14th century by Dhammakitti Mahāsāmi, who visited Ceylon and was a pupil of Dhammakitti.<sup>6</sup> After his visit to Ceylon he “returned to his own country, reached the city of Yodaya [Ayodaya] and while staying in a great residence called Laṅkārama built by the king named Paramarāja he wrote *Saddhammasaṅgaha*”.<sup>7</sup> From the colophon to *Saddhamma-s* it seems likely that Dhammakitti Mahāsāmi was a Thai who wrote *Saddhamma-s* in the ancient Siamese kingdom Ayudhyā (Ayuthaya)<sup>8</sup>

<sup>6</sup>*Saddhamma-s* 90, 3–8. According to K.R. Norman, Dhammakitti was “probably one of the *saṅgharājas* who lived towards the end of the fourteenth century” (*PL*, p. 180). Godakumbura mentions that Dhammakitti Mahāsāmi “received his ordination under the Dhammakīrti’s of Gaḍalādeniya” (1980, pp. xxxi–xxxii). See also *PLC*, p. 245; H. Bechert, 1966, p. 265; W.M. Sirisena, 1978, pp. 100–102; K.L. Hazra, 1986, pp. 69–71; *HPL*, p. 3.

Although *Saddhamma-s* is taken here as the oldest bibliographical work, a much earlier list of various Pāli texts from an inscription dated 1223 CE has been recently discussed by U Than Tun, 1998, pp. 37–55. Although the *ṭikās* on the four *nikāyas* are also listed in the inscription, it is not clear to which set — *Līnatthapakāsinī* or *Sāratthamañjūsā* or both — they belonged (see Than Tun, 1998, p. 50).

<sup>7</sup>*Saddhamma-s* 90,10–14: *punāgato sakaṃ desaṃ sampatto ’Yodayaṃ [= sampatto Ayodayaṃ] puraṃ, Paramarājābhīdhanena mahārājena kārīte, Laṅkāramamahāvāse vasatā santavuttinā, Dhammakittiyorūsamīnā ... racitaṃ idaṃ Saddhammasaṅgahan nāma sabbaso pariniṭṭhitaṃ*.

<sup>8</sup>This was first suggested by G. Coedès, 1915, p. 43. C.E. Godakumbura mentions the author of *Saddhamma-s* first as a “Siamese monk who wrote at Gaḍalādeniya in Ceylon during the 14th century A.D.” (1980, p. xxvii, n. 1) and a few pages later as a “*thera* from India who also bore the name

during the rule of king Paramarāja I (Borommoracha I, 1370–88).<sup>9</sup> Paramarāja I was “a contemporary of the [author’s teacher] Dhammakitti who lived during the reign of [the Sinhala king] Bhuvanaikabāhu V (1372–1408)”.<sup>10</sup> It is also known that the Buddhism practised in Ayudhyā at that time was the Theravāda of the Sinhala tradition.<sup>11</sup>

In Saddhamma-s two sets of *ṭīkā*s on the four *nikāyas* are mentioned: Līnatthapakāsinī and Sāratthamañjūsā. Līnatthapakāsinī was written by the *porāṇas*<sup>12</sup> and was a subcommentary (*atthavaṇṇanā*) on the *atthakathās* of the entire *tipiṭaka*.<sup>13</sup> The second set of *ṭīkā*s on the first four *nikāyas* was called Sāratthamañjūsā and was compiled — as a part of the “new” compilation of *ṭīkā*s on the entire canon — during the reign of Parakkamabāhu I (1153–86) by the convocation of “elders” (*therā bhikkhū*)<sup>14</sup> presided over by Diṃbulāgala Mahākassapattthera,

Dhammakitti” (p. xxxii). See also Buddhadatta, 1962, pp. 383–86.

<sup>9</sup>Wyatt, 1984, p. 312.

<sup>10</sup>Sirisena, pp. 101–102. According to Cœdès, 1915, p. 43, “Il est impossible de fixer la date à laquelle ce texte fut compilé, ce nom de Paramarāja ayant été porté par plusieurs souverains d’Ayuthya.”

<sup>11</sup>*EncBuddh*, Vol. 2, fasc. 3, p. 474; Wyatt, pp. 61–98; Hazra, 1982, pp. 152–53.

<sup>12</sup>On *porāṇas* see Adikaram, *EHBC*, pp. 16–18; F. Lottermoser, 1982, pp. 209–13.

<sup>13</sup>Saddhamma-s 58.28–29: *piṭakattayaṭṭhakathāya līnatthappakāsanattham atthavaṇṇanam purāṇehi katam*. Although in this reference the *ṭīkā*s on the first four *nikāyas* are not listed explicitly, it seems probable that they were called Līnatthappakāsinī. H. Saddhatissa (“Introduction” in *Upās*, p. 47, n. 154) explains: “The *Līnatthavaṇṇanā* is also called *Līnatthappakāsinī* ... The *Saddhammasaṅgaha* has freely used the word *atthavaṇṇanā* for *ṭīkā* and further amplified it as the *Atthavaṇṇanā* for the purpose of elucidating the hidden meanings (*Līnatthappakāsanattham atthavaṇṇanam*)”. Cf. the title of Sv-ṭī, ed. by Lily de Silva: *Dīghanikāyaṭṭhakathāṭṭīkā Līnatthavaṇṇanā*.

<sup>14</sup>Cf. Saddhamma-s 59.14–18: *atha kho therā bhikkhū ... atthavaṇṇanam ṭhapesum*; 62.13: *piṭakattayaṭṭhikā ca ṭīkācariyehi bhāsītā* [v. 7].

The date of the assembly “is tentatively fixed at A.D. 1165” (Panditha, 1973, p. 137). See also Mhv LXXII 2 foll.; LXXVIII 1–30; W. Geiger, “Introduction” in *Mhv Trsl.*, pp. 28–29; Geiger 1956, § 31 (literature), n. 4.

who was the first *saṅgharāja* in Ceylon and the most senior monk from Udumbaragīrivihāra.<sup>15</sup> The entire compilation was accomplished within one year.<sup>16</sup>

While the individual *ṭīkā*s of the first set are not explicitly mentioned, Saddhamma-s lists the four *ṭīkā*s of the second set as follows:

tadanantaram suttantapiṭake Dīghanikāyaṭṭhakathāya Sumaṅgalavilāsinīyā atthavaṇṇanam ārabhitvā mūlabhāsāya Māgadhikāya niruttiyā paṭhama-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum. tathā Majjhimanikāyaṭṭhakathāya Papañcasūdanīyā ... dutiya-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum. tathā Saṃyuttanikāyaṭṭhakathāya Sāratthapakāsanīyā ... tatiya-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum. tathā Aṅguttaranikāyaṭṭhakathāya Manorathapūraṇīyā ... catuttha-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum.<sup>17</sup>

Saddhamma-s explains that the second set of *ṭīkā*s (Sāratthamañjūsā) was written because the existing set (Līnatthapakāsinī) “did not serve the purpose of bhikkhus residing in different countries”,<sup>18</sup> the reason being that many *gaṇṭhipadas* (explanatory works which dealt with difficult expressions and passages) that belonged to the old set were written in the Sinhala language and what was written in Māgadhī had

<sup>15</sup>Saddhamma-s 59, 7: *Mahākassapatttherapamukham bhikkhusaṅgham*; on Mahākassapattthera of Udumbaragīrivihāra; see also P. Pecenko, “Notes” in *Mp-ṭī E*, Vol. I, pp. 106–107, n. 1.5; *PLC*, pp. 176–77, 192–94; *DPPN* s.v. Mahā Kassapa 2.; Buddhadatta, 1960, pp. 75–77; H. Bechert, 1966, Vol. I, p. 265.

<sup>16</sup>Saddhamma-s 60.25–27: *ayaṃ piṭakaṭṭhakathāya atthavaṇṇanā ekasamvaccaren’ eva niṭṭhita*.

<sup>17</sup>Saddhamma-s 59.23–35; cf. Saddhamma-s 61.21–23: *piṭakattayavaṇṇanā ca līnatthassa pakāsanā, Sāratthadīpanī nāma Sāratthamañjūsā pi ca* (v. 18), *Paramatthappakāsani mahātherehi bhāsītā, sattānam sabbabhāsānam sā ahoṣi hitāvahā* (v. 19).

<sup>18</sup>Saddhamma-s 58.30–31: *taṃ sabbaṃ desantarāvāsīnam bhikkhūnam attham na sādheti*; translation by Law, 1941, p. 84. Cf. Saddhamma-s 61.9–10: *piṭakaṭṭhakathāyāham līnatthassa pakāsanam, na taṃ sabbattha bhikkhūnam attham sādheti sabbaso* (v. 12); also O.v. Hinüber, *HPL*, pp. 172–73, § 374: “... older works no longer served the purpose of the monks in the twelfth century.”

been mixed and confused with (Pāli) translations (*bhāsantara*) of the *Gaṇṭhipadas*.<sup>19</sup> The *Līnatthapakāsinī* set was nevertheless used as a basis for the new “complete and clear *atthavaṇṇanā*”,<sup>20</sup> the mistakes (“versions, translations” — *bhāsantara*) in the old *ṭīkā*s were removed, but their essence was kept in its entirety.<sup>21</sup>

<sup>19</sup>Saddhamma-s 58,31–59,2 : *kattha ci anekesu gaṇṭhipadesu Sīhalabhāsāya niruttiyā likhitaṇ ca kattha ci mūlabhāsāya Māgadhikāya bhāsantarena sammissaṇ ākulaṇ ca katvā likhitaṇ ca*. Law’s translation, 1941, p. 84 : “Some were written in many terse expressions [*gaṇṭhipada*] according to the grammar of the Sinhala language, some were written in the dialect of Magadha, which is the basic language, but they have been confused and twisted by translation”; cf. O.v. Hinüber, *HPL*, p. 173, § 374 : “Particularly the *Gaṇṭhipadas* written in Sinhalese are difficult to understand (Sp-ṭ [B<sup>e</sup> 1960] I 2,5–8) and [were] therefore summarized in Pāli.” On *gaṇṭhipadas*, see Lily de Silva, “General Introduction” in Sv-pt, pp. xxxii–xxxviii; O.v. Hinüber, *HPL*, pp. 170–71, §§ 367–71.

See also Saddhamma-s 61, 9–20 where the state of the *Līnatthapakāsinī* set is described in more detail. These two passages from Saddhamma-s (14th century), especially Saddhamma-s 61,9–20, are most probably based on a very similar passage from Sp-ṭ B<sup>e</sup> 1960 I 2,5–16 ascribed to Sāriputta of Polonnaruva, who lived about two centuries earlier — at the time of the compilation of the *Sāratthamañjūsā* set.

<sup>20</sup>Saddhamma-s 59,2–3 : *mayam bhāsantaram apānetvā paripuṇṇam anākulam atthavaṇṇanam kareyyāmā ti*.

<sup>21</sup>Saddhamma-s 61,19–20 = Sp-ṭ B<sup>e</sup> 1960 I 2,15–16 : *bhāsantaram tato hitvā saram ādāya sabbaso l anākulam karissāmi paripuṇṇavinicchayam*. The introductory passages in the existing printed editions of Sv-pt E<sup>e</sup>, Ps-pt B<sup>e</sup> 1961, Spk-pt B<sup>e</sup> 1961, and in the recently discovered manuscript of Mp-pt (see Part I, 2.2 and Part II below), which all belong to the old *Līnatthapakāsinī* set, are, with the exception of minor orthographic differences, practically identical. The introduction in Mp-ṭ E<sup>e</sup> 1996, which is the fourth (*catutthā*) *ṭīkā* of the later *Sāratthamañjūsā* set, is considerably different from Sv-pt E<sup>e</sup>, Ps-pt B<sup>e</sup> 1961, Spk-pt B<sup>e</sup> 1961, and the text in the manuscript of Mp-pt, and is much closer to Sp-ṭ B<sup>e</sup> 1960 and Sv-pt B<sup>e</sup> 1961. See P. Pecenko, “Table of Parallel Passages” in Mp-ṭ I; also H. Saddhatissa, “Introduction” in Upās, p. 47, n. 154. For a detailed textual comparison of three parallel chapters from Mp-pt and Mp-ṭ, see Part II below.

## 1.2. The Pagan inscription

The second important source of information about the *ṭīkā*s on the four *nikāyas* is the Pagan inscription of 1442 (804 BE) inscribed in the beginning of the rule of Narapati (1442–68),<sup>22</sup> less than three centuries after Parakkamabāhu I (1153–86). The inscription gives a list of 299 manuscripts,<sup>23</sup> amongst which the *ṭīkā*s on the four *nikāyas* are also mentioned.

The titles of the *ṭīkā*s given in this inscription are very similar to the titles given in *Piṭ-sm* (1989) (see 1.6 below),<sup>24</sup> which in turn are also very similar to the titles of the Chatṭhasaṅgāyana editions of these *ṭīkā*s. The *ṭīkā*s on D, M and S are listed as follows:

the *ṭīkā* on D has three entries: *ṭīgā sīlakkhandhavā dīghanikāy* (no. 44), *ṭīgā mahāvā dīghanikāy* (no. 45) and *ṭīgā pādheyyavā dīghanikāy* (no. 46);<sup>25</sup>

the *ṭīkā* on M also has three entries: *ṭīkā mūlapaṇṇāsa* (no. 53), *ṭīkā majjhimapaṇṇāsa* (no. 54) and *ṭīgā uparipaṇṇāsa* (no. 55);<sup>26</sup>

and the *ṭīkā* on S has two entries: *ṭīgā sagāthavā saṇyut* (no. 63) and *ṭīgā khandhavaggādi saṇyut* (no. 65).<sup>27</sup>

<sup>22</sup>Luce and Tin Htway, 1976, pp. 203–17; *PLB*, p. 41. Cf. also U Than Tun, 1998, pp. 37–55.

<sup>23</sup>Catalogue in Luce and Tin Htway, 1976, pp. 218–48. The *ṭīkā*s in this article are quoted according to their numbers in the Catalogue with the same transliteration of their titles. Cf. *PLB*, pp. 102–109; Niharranjan Ray, 1946, pp. 193–95.

<sup>24</sup>Also *Piṭakat-tō samuñh* or *Piṭakat sumḥ puṇ cā tamḥ*. I consulted the edition of 1989.

<sup>25</sup>Cf. *Piṭ-sm* (1989) nos. 187: *Sut-sīlakkhan-ṭīkā hoñḥ*, 189: *Sut-mahāvā-ṭīkā*, 190: *Sut-pātheyya-ṭīkā*; Sv-pt B<sup>e</sup> 1961 I: *Sīlakkhandhavagga-ṭīkā*, II: *Mahāvagga-ṭīkā*, III: *Pāthikavagga-ṭīkā*.

<sup>26</sup>Cf. *Piṭ-sm* (1989) 191: *Mūlapaṇṇāsa-ṭīkā*, 192: *Majjhimapaṇṇāsa-ṭīkā*, 193: *Uparipaṇṇāsa-ṭīkā*; Ps-pt B<sup>e</sup> 1961 I–II: *Mūlapaṇṇāsa-ṭīkā*, III: *Majjhima-panṇāsa-ṭīkā* and *Uparipaṇṇāsa-ṭīkā*.

<sup>27</sup>Cf. *Piṭ-sm* (1989) nos. 194: *Sagāthāvaggasamṇyut-ṭīkā*, 195: *Nidānavaggasamṇyut-ṭīkā*, 196: *Khandhavaggasamṇyut-ṭīkā*, 197: *Saḷāyatanavaggasamṇyut-ṭīkā*, 198: *Mahāvaggasamṇyut-ṭīkā*; Spk-pt B<sup>e</sup> 1961 I: *Sagāthavaggassa*

In the section on A (List 934b45) two different *ṭikās* are listed: *ṭīgā aṅguttuiw krī* [*mahā*] (no. 75),<sup>28</sup> which is translated by G. H. Luce and Tin Htway: “Greater Aṅguttara subcommentary” and further identified as Sāratthamañjūsā, and *ṭīgā aṅguttuiw ṇay* [*culla*] (no. 76),<sup>29</sup> which is translated: “Lesser Aṅguttara subcommentary”.

The names of the two sets of *ṭikās* are not mentioned in the inscription.

### 1.3. Gandhavaṃsa

Gandhavaṃsa (Gv), a much later work written by a Burmese *araññavāsīn* Nandapaññā<sup>30</sup> probably in the 17th century,<sup>31</sup> lists both

*atthavaṇṇanābhūtā Saṃyutta-ṭikā*, II: *Nidāna-Khandha-Saḷāyatana-Mahāvaggānaṃ atthavaṇṇanābhūtā Saṃyutta-ṭikā*. If the sequence of vaggas of Spk-pt given in the inscription was the same as in *Piṭ-sm* (1989) and in the Chaṭṭhasaṅgāyana edition the second entry should read *ṭīgā nidānavāggādi saṇyut* and not *ṭīgā khandhavāggādi saṇyut*. On variant recensions of Spk and Spk-pt which have a different order of the five vaggas, see Tseng, 2001, pp. xxvi–xxviii.

<sup>28</sup>The title written on the first folio of the MS of Mp-ṭ held in the British Library (Or 2089) is very similar: *ṭikā ekkaniṭṭā aṅgutra krī*. Cf. *Piṭ-sm* (1989) nos. 202–12: *Ekaṅguttara-ṭikā-sac*, *Dukaṅguttara-ṭikā-sac*, ... *Das'-aṅguttara-ṭikā-sac*, *Ekādaṅguttara-ṭikā-sac*; Mp-ṭ B<sup>e</sup> 1961 I–III: *Sāratthamañjūsā nāma Aṅguttara-ṭikā*. In Burmese *sac* means “new, revised”, *ṭikā-sac* therefore means the “new *ṭikā*”, i.e. Mp-ṭ, *Catutthā Sāratthamañjūsā*. In *Piṭ-sm* (1989) no. 202 it is also called *Mahāṭikā*. All the Burmese words and sentences from *Piṭ-sm* (1989) which I quote here were translated into English by Elisabeth Lawrence, Research School of Pacific and Asian Studies, Australian National University.

<sup>29</sup>Cf. *Piṭ-sm* (1989) no. 199: *Ekaṅguttara-ṭikā-hoṇḥ*, 200: *Dukaṅguttara-ṭikā-hoṇḥ*, 201: *Tikaṅguttara-ṭikā-hoṇḥ*. *Hoṇḥ* in Burmese means “old, ancient”, *ṭikā-hoṇḥ* therefore means the “old *ṭikā*”, i.e. Mp-pt, *Catutthā Līnatthapakāsinī*.

<sup>30</sup>Gv 80.5-6: *iti pāmojjatthāyāraññavāsīnā Nandapaññācariyena kato Cullagandhavaṃso*; Gv 79.26: *Haṃsāraṭṭhajāto Nandapañño ti visuto*. *Haṃsāraṭṭha* is the Pāli name for the kingdom of Pegu, the capital of which was *Haṃsavatī*. See *PLB*, p. 36.

<sup>31</sup>*PLB*, p. x. According to Oskar von Hinüber this is “a later systematic survey of unknown date” (*HPL*, p. 3). See also Winternitz, *HIL*, II, 176, n. 4; A.P.

Līnatthapakāsinī and Sāratthamañjūsā. The first one is mentioned as:

*Dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ Līnatthapakāsinī nāma ṭikā*<sup>32</sup>

and was, according to Gv, written independently by Dhammapāl'-ācariya.<sup>33</sup>

Sāratthamañjūsā is mentioned only as *Aṅguttaraṭṭhakathāya Sāratthamañjūsā nāma ṭikā*,<sup>34</sup> a work written by Sāriputta.<sup>35</sup> Further on, this work of Sāriputta, which was written at the request of Parakkama-bāhu, king of Laṅkā, is also referred to as *Aṅguttar'-aṭṭhakathāya navā ṭikā gandho*.<sup>36</sup>

According to Gv, the Līnatthapakāsinī set consisted of the *ṭikās* on all the four *nikāyas* and Sāratthamañjūsā was the name of the *ṭikā* on A only. To distinguish it from the older *ṭikā* on A (*Catutthā Līnatthapakāsinī*), Sāratthamañjūsā was also classified as a *navā ṭikā*. This confirms the information given in the Pagan inscription where these two *ṭikās* are mentioned as the “lesser” (*ṇay*) and the “greater” (*krī*) *ṭikā*.<sup>37</sup> The other three *ṭikās* of the Sāratthamañjūsā set (*Paṭhamā*, *Dutiyā*, and *Tatīyā* Sāratthamañjūsā) are — as in the Pagan inscription — not mentioned at all.

### 1.4. Sāsanavaṃsa

Sāsanavaṃsa (Sās), a work “written in Burma in 1861 by Paññā-

Buddhadatta, 1962, Vol. II, pp. 410–11; *PL*, pp. 180–81; Hazra, 1986, pp. 89–91.

<sup>32</sup>Gv 60.11–12.

<sup>33</sup>Gv 69.30–34: *Dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ ṭikā-gandho ... attano matiyā Dhammapālācariyena katā*.

<sup>34</sup>Gv 61.32–33.

<sup>35</sup>Gv 61.30. Cf. H. Saddhatissa, “Introduction” in Upās, p. 47, n. 154.

<sup>36</sup>Gv 71.10–14: *Sāratthadīpanī nāma ... Aṅguttaraṭṭhakathāya navā ṭikā gandho ti ime cattāro gandhā Parakkamabāhunāmena Laṅkāḍīpissarena raññā āyācitena Sāriputtācariyena katā*. Cf. *Piṭ-sm* (1989) no. 202 where the later *ṭikā* on Mp (Mp-ṭ) is mentioned as “new greater *ṭikā*” (*ṭikā sac krī*).

<sup>37</sup>See notes 27–28 above.



sāmi, tutor of King Min-dōn who held the fifth council a few years later”,<sup>38</sup> does not give the names of the two sets of *ṭikās* (Līnatthapakāsinī and Sāratthamañjūsā); it simply states that the Dīghanikāy’-atṭhakathāya *ṭikā*, Majjhimanikāyaatṭhakathāya *ṭikā*, and Saṃyuttanikāyaatṭhakathāya *ṭikā* were written by Ācariya Dhammapāla Thera,<sup>39</sup> and the Aṅguttaranikāya-*ṭikā* was written by Sāriputta Thera at the request of King Parakkamabāhu.<sup>40</sup>

The distinction between the two sets of *ṭikās* mentioned in Saddhamma-s, and in the case of A also in the Pagan inscription and Gv, is not made in Sās. The two authors are nevertheless clearly stated, and this indicates that in the year 1861, when Sās was compiled, the only known set of *ṭikās* on the four *nikāyas* consisted of two kinds of *ṭikās* — the older three on D, M, and S written by Dhammapāla, and the later one on A written by Sāriputta.

Sās also lists another much later *ṭikā* on D called Sādhujanavilāsinī (Sv-nt)<sup>41</sup> written by the *saṅgharāja* Nāṇābhivaṃsa.<sup>42</sup>

<sup>38</sup>PL, pp. 181–82. King Min-dōn (1852–77), also called the “Convener of the Fifth Council”, held the council in Mandalay in 1868–71 (PLB, pp. 92–94). On Sās see also Buddhadata, 1962, Vol. II, pp. 407–409; Lieberman, 1976, pp. 137–49; Hazra, 1986), pp. 91–94.

<sup>39</sup>Sās N° 1961 31.10–12: *Visuddhimaggassa mahāṭikā, Dīghanikāyaatṭhakathāya ṭikā, Majjhimanikāyaatṭhakathāya ṭikā, Saṃyuttanikāyaatṭhakathāya ṭikā sā ti imāyo ācariya-Dhammapālathero akāsi.*

<sup>40</sup>Sās N° 1961 31.13–14: *Sāratthadīpaniṃ nāma ṭikaṃ, Aṅguttaranikāyaṭṭhikaṃ ca Parakkamabāhuraññā yācīto Sāriputtathero akāsi.*

<sup>41</sup>Sās N° 1961 124.7–8: *saṅgharājā hutvā Sādhujanavilāsinīṃ nāma Dīghanikāyaṭṭhikaṃ akāsi.* Cf. the title of Sv-nt B° 1961 I-II: *Sīlakkhandhavagg’-atṭhakathāya atthavaṇṇanābhūtā Nāṇābhivaṃsa-dhammasenāpatināmena mahātherena katā Sādhuvilāsinī nāma Sīlakkhandhavagga-abhinavaṭṭikā.*

<sup>42</sup>Nāṇābhivaṃsa, also mentioned as Nāṇābhisaṇadhammarājaguruthera or Nāṇābhivaṃsadhammasenāpatimahādhhammarājādhirājagurū (Sās N° 1961 123.13–14, 25–26) was a *saṅgharāja* of Burma during the rule of King Bodōpayā (1782–1819) and also wrote, among several other works, Sādhu-(jana)-vilāsinī (Sv-nt) and Peṭakālaṃkāra, Netti-(nava)-mahāṭikā (Nettmht). See PLB, pp. 77–78; Buddhadata, 1960, pp. 175–78; HPL, p. 176.

### 1.5. Sāsanavaṃsadīpa

Sāsanavaṃsadīpa (Sās-dīp) is a work “comparable” to Sās, but “devoted to the authors and books of Ceylon”.<sup>43</sup> It was completed in 1879 by ācariya Vimalasāra *thera*, published in 1880 in Colombo<sup>44</sup> and covers “the history of Buddhism in Ceylon down to the time of the introduction of the Burmese *upasampadā* in A.D. 1802”.<sup>45</sup> The information about the *ṭikās* on the four *nikāyas* in Sās-dīp is the same as in Sās. The names of the two sets of *ṭikās* (Līnatthapakāsinī and Sāratthamañjūsā) given in Saddhamma-s and Gv are not mentioned at all. Only one set of *ṭikās* is listed and it does not have any special name; the *ṭikās* on D, M, and S are ascribed to Dhammapāla,<sup>46</sup> and a *ṭikā* on A is ascribed to Sāriputta.<sup>47</sup>

Nāṇābhivaṃsa, who wrote Sādhujanavilāsinī, Sīlakkhandhavagga-abhinavaṭṭikā (Sv-nt), is mentioned as the author of “several books

<sup>43</sup>PL, p. 182. Although most of the authors and books mentioned in Sās-dīp are from Ceylon, there are nevertheless also quite a few references to authors from India and Burma, e.g.: Aggavaṃsa (v. 1238), Buddhappiya (v. 1239), Dāṭhānāga (v. 1241), Coḷiyācariya Sāriputtathera (v. 1244), Chappaṭa (v. 1247), Nāṇābhivaṃsa (v. 1215), etc. See also the Contents, *Vijānāpanaṃ* and *Sūcīpattaṃ* (pp. i–vii) in Sās-dīp; PLC, p. 311; Buddhadata, 1962, Vol. II, pp. 409–10.

<sup>44</sup>The book has two title pages: the first one in Sinhala letters and the second in Roman letters. The Sinhala title page reads: *Sakyamunivasse 2423 [1879 CE], Sāsanavaṃsadīpo, ācariya-Vimalasārattherapādena viracito, tassānumatiyā Balanāsara Vīrasīhāmacceṇa c’ eva tadaññehi ca budhikehi janehi Koḷambaṭhānīyasmim Satthāloka yantasālāyaṃ muddāpito, Saugate saṃvacchare 2424 [1880 CE];* the second title page reads: *The Sasanavansa dīpo or The History of the Buddhist Church in Pali verse, compiled from Buddhist Holy Scriptures, Commentaries, Histories, &c., &c. by Acariya Vimalasara Thera. A.B. 2423 (Colombo. Printed at the Satthaloka Press for Balatasara Virasinha Amacca and others, A.B. 2424.)*

<sup>45</sup>PL, p. 182.

<sup>46</sup>Sās-dīp, vv. 1231–32: ... *ṭikā Dīghāgamassa ca, Majjhimaatṭhakathā-ṭikā Saṃyuttaatṭhakathāya ca, ... Dhammapālena dhīmatā racitā therapādena suttantanayadassinā.*

<sup>47</sup>Sās-dīp, vv. 1201–1203: *Aṅguttaranikāyaatṭhakathā-ṭikā ... therena Sāriputtena katā.*

beginning with *Netti-ṭikā*".<sup>48</sup>

#### 1.6. *Piṭakat samuiṇḥ*

*Piṭakat samuiṇḥ* "was composed in 1888 by Maṇḥ-krīḥ Mahā-sirijeyasū, alias Ūḥ Yam, Ūḥ Yam, or Ūḥ Ran, who had been the royal librarian of the last Burmese king", and "represents an attempt to collect whatever information was available in Burma at that time on literary works in Pāli and Burmese and on their authors."<sup>49</sup> *Piṭ-sm* (1989) is "the largest and the best work of its kind"; the author "lists 2047 titles, and he provides additional knowledge on most of the works listed."<sup>50</sup>

*Piṭ-sm* (1989) lists the same *ṭikās* on the four *nikāyas* as the Pagan inscription and Gv and, as already mentioned, the titles of the *ṭikās* given in all three sources are very similar.<sup>51</sup> The names of the two sets, Līnatthapakāsinī and Sāratthamañjūsā, and the two authors, Dhammapāla and Sāriputta, are mentioned as in Gv. The reference numbers of all the *ṭikās* on the four *nikāyas* listed in *Piṭ-sm* (1989)<sup>52</sup> are marked with asterisks, and according to this edition of *Piṭ-sm* that means the manuscripts of all these *ṭikās* are held in the National Library, Rangoon.

The Līnatthapakāsinī-*ṭikās* on D, M, and S, written by Dhammapāla, are listed as follows:

the Līnatthapakāsinī on D is listed under three entries: *Sut-*

<sup>48</sup>Sās-dīp, v. 1215: *Ñāṇābhivaṃsadhammādisenāpatiyatissaro, Nettiṭikādayo neke gandhe viracayī sudhī*.

<sup>49</sup>Bechert 1979, p. xiii. The last Burmese king was Thibaw (1878–85), who was the successor of king Min-dōn (1852–77). See Bechert, 1966, Vol. II, pp. 6–7; also *HPL*, p. 3.

<sup>50</sup>Bechert 1979, p. xiii. In the edition of *Piṭ-sm* (1989) that I consulted, it is also mentioned that the reference numbers of the texts are marked with asterisks if manuscripts of them are held in the National Library (previously Bernard Free Library), Rangoon (*Piṭ-sm* (1989), p. 111, n. \*) — "so that the *Piṭakat samuiṇḥ* represents a rather complete catalogue of the Burmese National Library too" (Bechert 1979, p. xxxiv). Cf. also Thaw Kaung, 1998, pp. 403–14.

<sup>51</sup>See notes 24–28 above.

<sup>52</sup>*Piṭ-sm* (1989) nos. 187–212.

*sīlakkhan-ṭikā hoṇḥ, Sut-mahāvā-ṭikā and Sut-pātheyya-ṭikā*;<sup>53</sup>

the Līnatthapakāsinī on M is also listed under three entries: *Mūlapaṇṇāsa-ṭikā, Majjhimapaṇṇāsa-ṭikā and Uparipaṇṇāsa-ṭikā*;<sup>54</sup>

the Līnatthapakāsinī on S has five entries: *Sagāthavagga-saṃyut-ṭikā, Nidānavagga-saṃyut-ṭikā, Khandhavagga-saṃyut-ṭikā, Saḷāyatanavagga-saṃyut-ṭikā and Mahāvaggasaṃyut-ṭikā*.<sup>55</sup>

*Piṭ-sm* (1989) lists two *ṭikās* on A: a *ṭikā* written by Dhammapāla and a *ṭikā* written by Sāriputta. The first *ṭikā* is listed as incomplete and has three entries: *Ekaṅguttara-ṭikā-hoṇḥ, Dukaṅguttara-ṭikā-hoṇḥ and Tikaṅguttara-ṭikā-hoṇḥ*. Although it is called the "old" (*hoṇḥ*) *ṭikā* the common name Līnatthapakāsinī is not mentioned at all.<sup>56</sup> According to *Piṭ-sm* (1989) no. 199, "the remaining eight manuscripts of the old *ṭikā*, i.e. the *ṭikā* on Catukaṅguttara, Pañcaṅguttara, ... Ekādaṅguttara, cannot be found anywhere in Burma."<sup>57</sup>

The second *ṭikā* on A is mentioned as a "new, revised" *ṭikā* (*sac*) and it has the following eleven entries:<sup>58</sup> *Ekaṅguttara-ṭikā-sac, Duk'-aṅguttara-ṭikā-sac, Tikaṅguttara-ṭikā-sac, ... Dasaṅguttara-ṭikā-sac, Ekādaṅguttara-ṭikā-sac*. The entry under *Piṭ-sm* (1989) no. 202 gives

<sup>53</sup>*Piṭ-sm* (1989) nos. 187, 189–90. *Sīlakkhandhavagga-ṭikā* is listed as the "old" (*hoṇḥ*) *ṭikā*, i.e. Sv-pt, *Paṭhamā Līnatthapakāsinī*, to distinguish it not from Sv-t, *Paṭhamā Sāratthamañjūsā*, but from *Sādhujanavilāsinīṭikā* (Sv-nt) which is in *Piṭ-sm* (1989) no. 188 listed as the "new" (*sac*) *ṭikā*.

<sup>54</sup>*Piṭ-sm* (1989) nos. 191–93.

<sup>55</sup>*Piṭ-sm* (1989) nos. 194–98.

<sup>56</sup>*Piṭ-sm* (1989) nos. 199–201.

<sup>57</sup>Translated by Elisabeth Lawrence. *Piṭ-sm* (1989) no. 199 reads: *ekaṅguttara ṭikā-hoṇḥ — mhā | sī-huiḥ-kvyanḥ anurādha-mruḥ anok badarati-ttha-kyonḥ-ne rhaṇ-dhammapāla-pru-saṇṇ || thui-ṭikā hoṇḥ-kāḥ ekaṅguttara | duk'-aṅguttara | tikaṅguttara 3-kyamḥ-sā aphvaṇ ṭikā-hoṇḥ rhi-saṇṇ || kyan-catukaṅguttara | pañcaṅguttara | chakkaṅguttara | sattaṅguttara | aṭṭh'-aṅguttara | navaṅguttara | dasaṅguttara | ekādaṅguttara-tuiṇ aphvaṇ ṭikā-hoṇḥ 8-coṇ-kāḥ ya-khu-mran-mā-tuiṇḥ-nuiṇ-ṇaṃ-tvaṇ-ma-rhi-hu mhat-le ||* (word division as in *Piṭ-sm* (1989)).

<sup>58</sup>*Piṭ-sm* (1989) nos. 202–12.

some additional information about this *ṭikā*:

It was obtained by King Narapati of Pagan from Tamba[paṇṇi]dīpa in Jambudīpa and was written during the reign of King Sirimahā-parakkamabāhu by a monk who was an expert in *dhmma* and had three names: Sāriputta, Sāritanuja, and Mahāsāmi. This new greater *ṭikā* (*ṭikā sac krī*) has eleven manuscripts/bundles, and it is called Sāratthamañjūsā and also Mahāṭikā.<sup>59</sup>

Although *Piṭ-sm* (1989) gives essentially the same information about the *ṭikās* on the four *nikāyas* as the Pagan inscription and Gv, it is interesting to note that the old *ṭikā* on A written by Dhammapāla is not mentioned as a part of the Līnatthapakāsini set. *Piṭ-sm* (1989) also does not list any of the first three *ṭikās* of the Sāratthamañjūsā set (Sv-ṭ, Ps-ṭ, Spk-ṭ).

#### 1.7. Critical Pāli Dictionary

The last bibliographical source I would like to cite is *A Critical Pāli Dictionary* (CPD), Epilegomena to Vol. I, pp. 40\*–41\*, which was published in 1948. Essentially it is very similar to the earliest bibliographical work, Saddhamma-s, because both sources mention two complete sets of *ṭikās*, Līnatthapakāsini and Sāratthamañjūsā. According to CPD the first set was written by Dhammapāla, and the second one by Sāriputta of Poḷonnaruva. The *ṭikās* of the Līnatthapakāsini set are also called *purāṇaṭikās* (pt), while the *ṭikās* of the Sāratthamañjūsā set are called just *ṭikās* (ṭ). Sādhujanavilāsini, a later *ṭikā* written by Ñāṇābhivaṃsa, is called *navāṭikā* (nt). For the first three *ṭikās* of the older set (Sv-pt, Ps-pt, Spk-pt), for the fourth *ṭikā* of the later set (Mp-ṭ), and for the new *ṭikā* on D (Sv-nt) some references are given to existing

<sup>59</sup>Translated by Elisabeth Lawrence. *Piṭ-sm* (1989) no. 202 reads: *ek'-aṅguttara-ṭikā-sac mhā | jambūdīp-kvyanḥ-tambadīpa-tuiṇḥ pugaṃ praññ narapaticaññ-sū-mañḥ-nhañ-apruñ-sī-huiḥ-kvyanḥ-siri-mahāparakkama-bāhu-mañḥ lak-thak rhañ-sāriputtarā | rhañ-sāritanuja | rhañ-mahāsāmi-pāsāda 3-maññ raso mather-pru-saññ | thui-rhañ-sāriputtarā-kāḥ buddha-dāsa-mañḥ sāḥ-tō-taññḥ || aṅguttaranikāy 11-kyamḥ ṭikā-sac-krīḥ-kui-laññḥ sāraththamañjūsā-ṭikā amaññ-mhaññ-saññ | mahāṭikā-laññḥ-khō-saññ ||* (word division as in *Piṭ-sm* (1989)).

published editions or manuscripts.<sup>60</sup> For the first three *ṭikās* of the later set (Sv-ṭ, Ps-ṭ, Spk-ṭ)<sup>61</sup> no manuscripts or editions are mentioned, and the fourth *ṭikā* of the older set (Mp-pt) is referred to *Piṭ-sm* (1989) nos. 199–201.<sup>62</sup> This indicates that although in CPD both sets of *ṭikās* are listed, only four *ṭikās* were actually available to the editor of CPD: the first three of the Līnatthapakāsini set and the fourth of the Sāratthamañjūsā set.

The above discussion of the bibliographical references can be presented as shown in Table 1 overleaf:

<sup>60</sup>The following sources are given: for Sv-pt, B<sup>e</sup> 1924 I–III (2.1,11); for Ps-pt and Spk-pt, the transcripts (1934) from Burmese manuscripts of the National Library (former Bernard Free Library), Rangoon (2.2,11; 2.3,11; cf. *Piṭ-sm* (1989) nos. 191–98); for Mp-pt, B<sup>e</sup> 1910 I–II (2.4,12); for Sv-nt, B<sup>e</sup> 1913–23 I–II (2.1,13). CPD, Vol. III, p. iv, mentions also Sv-ṭ as “*Sīlakkandhavagga-ṭikā* by Dhammapāla, B<sup>e</sup>, Vol. I–II, (*Buddhasāsanamiti*), Rangoon, 1961”, which is a mistake; this could be either Sv-pt B<sup>e</sup> 1961 I by Dhammapāla, or Sv-nt B<sup>e</sup> 1961 I–II by Ñāṇābhivaṃsa. Other editions and manuscripts of these *ṭikās* will be discussed below.

<sup>61</sup>CPD, nos. 2.1,12; 2.2,12; 2.3,12. The manuscripts of these *ṭikās* listed in LPP will be discussed below.

<sup>62</sup>CPD, no. 2.4,11.



Table I: The *ṭikās* on the four *nikāyas* in bibliographical works

Source	D/Sv	M/Ps	S/Spk	A/Mp	Authorship
1.1. Sad-s <sup>63</sup> (14th cent.)	pt* <sup>64</sup> ‡*	pt* ‡*	pt* ‡*	pt* ‡*	porāṇas theras
1.2. Pagan (1442)	(p)‡ —	(p)‡ —	(p)‡ —	pt ‡	— —
1.3. Gv (17th cent.)	pt* —	pt* —	pt* —	pt* (n)‡*	Dhammapāla Sāriputta
1.4. Sās (1861)	(p)‡ — (n)‡	(p)‡ — —	(p)‡ — —	— ‡ —	Dhammapāla Sāriputta Ñāṇābhivamsa
1.5. Sās-dīp (1880)	(p)‡ — (n‡)	(p)‡ — —	(p)‡ — —	— ‡ —	Dhammapāla Sāriputta Ñāṇābhivamsa
1.6. Piṭ-sm (1989) (1888)	(p)‡* — n‡	(p)‡* — —	(p)‡* — —	pt ‡* —	Dhammapāla Sāriputta Ñāṇābhivamsa
1.7. CPD (1948)	pt* ‡* n‡	pt* ‡* —	pt* ‡* —	pt* ‡* —	Dhammapāla Sāriputta Ñāṇābhivamsa

## 2. Manuscripts and editions of the *ṭikās* on the four *nikāyas*

The bibliographical sources in Table I can be divided into three groups: works which mention only one set of *nikāya-ṭikās* (i.e. Sv-pt, Ps-pt, Spk-pt, Mp-‡, see 1.4, 1.5), works which list an additional *Aṅguttaraṭṭikā* (i.e. Mp-pt, see 1.2, 1.3, 1.6), and works which list two complete sets of *nikāya-ṭikās* (the old set, Sv-pt, Ps-pt, Spk-pt, Mp-pt, and the later set, Sv-‡, Ps-‡, Spk-‡, Mp-‡, see 1.1, 1.7). Here I would like to discuss manuscripts and printed editions of the *nikāya-ṭikās* belonging to both sets.

<sup>63</sup>Sad-s = Saddhamma-s.

<sup>64</sup>The *ṭikās* listed as Līnatthapakāsinī (pt) or Sāratthamañjūsā (‡) are marked with \*.

### 2.1. One set of *ṭikās* on the four *nikāyas*

Sās and Sās-dīp mention only one set of *ṭikās*,<sup>65</sup> consisting of the three “older” *ṭikās* (Sv-pt, Ps-pt, Spk-pt) ascribed to Dhammapāla and the fourth “later” *ṭikā* (Mp-‡) ascribed to Sāriputta. There is no distinction between Līnatthapakāsinī and Sāratthamañjūsā; all are just called *ṭikās*. Besides the Chaṭṭhasaṅgāyana editions<sup>66</sup> there exist several other editions<sup>67</sup> and manuscripts of these *ṭikās*.<sup>68</sup> Because these are the only

<sup>65</sup>Sv-n‡, compiled by Ñāṇābhivamsa, will not be discussed from here onwards because it is a much later work. There exists a Chaṭṭhasaṅgāyana ed.: Sv-n‡ B<sup>e</sup> 1961 I-II; CPD, Epilegomena to Vol. I, p. 40\*, mentions also Sv-n‡ B<sup>e</sup> 1913-23 I-II (2.1.13). The Chaṭṭhasaṅgāyana edition of this *ṭikā* is available also on CS CD-ROM.

<sup>66</sup>Sv-pt B<sup>e</sup> 1961 I-III; Ps-pt B<sup>e</sup> 1961 I-III; Spk-pt B<sup>e</sup> 1961 I-II; Mp-‡ B<sup>e</sup> 1961 I-III. The Chaṭṭhasaṅgāyana editions of these *ṭikās* were reprinted by the Vipassana Research Institute, Igatpuri, India (Sv-pt N<sup>e</sup> 1993 I-III; Ps-pt N<sup>e</sup> 1995 I-IV; Spk-pt N<sup>e</sup> 1994 I-III; Mp-‡ N<sup>e</sup> 1996 I-III), and are available also on CS CD-ROM.

<sup>67</sup>Sv-pt: E<sup>e</sup> 1970 I-III, ed. by Lily de Silva; B<sup>e</sup> 1904-1906 I-III, ed. by U Hpye; B<sup>e</sup> 1912 I-III, ed. by Hsaya Tin of Nanmadaw; B<sup>e</sup> 1915 I-III, ed. by Hsayas Kyī, Kyaw, Thein, and Hba Kyaw (all the Burmese editions are called Līnatthapakāsanā; see Raper and O’Keefe, 1983, p. 34); B<sup>e</sup> 1924 I-III (see Warder, 1980, p. 529); C<sup>e</sup> 1967, ed. by H. Kalyāṇasiri and H. Kalyāṇadhamma, Somavati Hēvāvitarāṇa Ṭikāganthamālā (Colombo: Anula Press).

Ps-pt (Bangchang, 1981), p. xi, mentions a very old Burmese edition published in 1853.

Spk-pt: Besides the Chaṭṭhasaṅgāyana edition (Spk-pt B<sup>e</sup> 1961 I-II = N<sup>e</sup> 1994 I-III) I am not aware of any other edition of Spk-pt.

Mp-‡: E<sup>e</sup> I (1996), II (1998), III (1999); PTS edition by P. Pecenko, Vols. I-III contain *Eka-* and *Dukanipāta-ṭikā*; B<sup>e</sup> 1910 I-II (see CPD, Epilegomena to Vol. I, p. 41\*); C<sup>e</sup> 1907 (see de Silva, 1910-12, p. 150); C<sup>e</sup> 1930 (see *EncBuddh*, Vol. I, fasc. 4, p. 629, s.v. *Aṅguttara-ṇavaṭṭikā*). Mp-‡ C<sup>e</sup> 1907 and 1930 contain only *Ekanipāta-ṭikā*. For a detailed description of C<sup>e</sup> 1907, B<sup>e</sup> 1910, and C<sup>e</sup> 1930, see Pecenko, Introduction in Mp-‡ E<sup>e</sup> (1996) I, pp. xxxvii-xlii.

<sup>68</sup>MSS of Sv-pt are listed in: Lily de Silva, General Introduction in Sv-pt E<sup>e</sup>, pp. xi-xii (7 C MSS; these MSS are listed in LPP); LPP I 39 (16 C MSS); Fausböhl, 1890-96, p. 28 (1 B MS); H. Braun et al., 1985, pp. 126-28 (1 B MS); Rhys Davids, 1882, p. 52 (1 C MS); Piṭ-sm (1989) nos. 187, 189-90 (1

ones printed these *ṭikās* are often considered to be the only existing *ṭikās* on the four *nikāyas*.<sup>69</sup>

## 2.2. Two Aṅguttara-ṭikās

In the Pagan inscription, Gv, and *Piṭ-sm* (1989), an additional *ṭikā* — not mentioned in Sās and Sās-dīp — is added: the old *ṭikā* on A (Mp-pt), called Catutthā Līnatthapakāsinī.

According to one of the latest editions of *Piṭ-sm* (1989) (nos. 199–201) an incomplete manuscript of Mp-pt (containing the old *ṭikā* on the first three *nipātas*) is now held in the National Library, Rangoon.<sup>70</sup>

During my stay in Burma in December 1999, I visited the National Library, Rangoon, and the Universities Central Library, Rangoon University Campus. In both libraries I searched for manuscripts of Manorathapūraṇī-purāṇaṭikā, Catutthā Līnatthapakāsinī (Mp-pt). In the

B MS).

MSS of Ps-pt are listed in: Bangchang, 1981, p. xi (1 K MS, 4 C MSS; these 4 C MSS are listed in *LPP*); *LPP*, vol. 1, p. 71 (8 C MSS), vol. 2, p. 53 (6 C MSS); Rhys Davids, 1882, p. 51 (1 C MS); Fausböll, 1890–96, pp. 28–29 (1 B MS); Rhys Davids, 1883, p. 147 (1 B MS); *Piṭ-sm* (1989) nos. 191–93 (1 B MS).

MSS of Spk-pt are listed in: *LPP*, vol. 1, p. 93 (1 B, 11 C MSS), vol. 2, p. 71 (7 C MSS); Silva, 1938, Vol. I, pp. 36–37 (1 C MS); *Piṭ-sm* (1989) nos. 194–98 (1 B MS).

MSS of Mp-t are listed in: *LPP*, Vol I, p. 2 (5 C MSS); Vol. II, p. 1 (7 C MSS); Vol. III, p. 164 (1 B MS from British Museum, Or 2089); de Silva, 1938, Vol. I, p. 37 (1 C MS); *Piṭ-sm* (1989) nos. 202–12 (1 B MS); Fragile Palm Leaves project, Thailand (4 B MSS; MS ID Nos. 906, 949, 983, 1645); National Library, Rangoon (3 B MSS; Acc. Nos. 800, 1846, 1937); Universities Central Library, University of Rangoon (2 B MSS; Acc. Nos. 7691, 9816/10095).

This list is, of course, not exhaustive; it is possible that more manuscripts of the above mentioned *ṭikās* can be found in Burma and perhaps also in Thailand.

<sup>69</sup>See for example *HPL*, pp. 167, 173.

<sup>70</sup>In May 1999, I met U Thaw Kaung, retired Chief Librarian of Universities Central Library, Rangoon, who confirmed that this manuscript could be held in the National Library, Rangoon. See also 1.6 and n. 50 above.

National Library, which was in the process of moving into a new building, I was not able to find any manuscript of Mp-pt, but in the Universities Central Library I found, with the generous help of U Thaw Kaung, a manuscript (Acc. No. 10095) which contained both Aṅguttara-ṭikās, Mp-pt and Mp-t, in one bundle. For a detailed description of this manuscript of Mp-pt — the only one known to me — see Part II, 1 below.

## 2.3. Two complete sets of *ṭikās* on the four *nikāyas*

Saddhamma-s and *CPD* mention two complete sets, Līnatthapakāsinī (Sv-pt, Ps-pt, Spk-pt, Mp-pt) and Sāratthamañjūsā (Sv-t, Ps-t, Spk-t, Mp-t). Here, three later *ṭikās* are added: a *ṭikā* on D (Sv-t) called Paṭhamā Sāratthamañjūsā, a *ṭikā* on M (Ps-t) called Dutiyā Sāratthamañjūsā and a *ṭikā* on S (Spk-t) called Tatiyā Sāratthamañjūsā.

I am not aware of any printed edition of these three later *ṭikās* (Sv-t, Ps-t, Spk-t); it is also interesting to note that they are not mentioned in the Burmese bibliographical works discussed above. Somadasa's catalogue *Laṅkāvē puskola pot nāmāvaliya* (*LPP*), on the other hand, lists quite a few manuscripts of Sv-t, Ps-t and Spk-t.<sup>71</sup> Since the catalogue also clearly distinguishes the *purāṇaṭikās* (Līnatthapakāsinī) from the later *ṭikās* (*navaṭikā*, *dutiyāṭikā*) called Sāratthamañjūsā, it seems that Somadasa as well as the temple librarians who gave him information about the manuscripts held in their temples was clearly aware of the difference between these two sets of *ṭikās*. In *LPP* the manuscripts of Sv-t, Ps-t and Spk-t are listed as follows:

Sv-t: six manuscripts s.v. *Dīghanikāya-dutiyāṭikā*, *Paṭhama-Sāratthamañjūsā*:<sup>72</sup>

1 C MS in Tapodhanārāma Purāṇa Mahāvihāraya, Kāṭapaḷaḷaḍa,

<sup>71</sup>See *LPP*, Vol. I, pp. 39, 71, 93. In 1995 I sent several letters to the temples in Sri Lanka listed in *LPP* and enquired about the *ṭikās* held in their libraries, but I received no reply.

<sup>72</sup>*LPP*, Vol. I, p. 39 (cf. below this entry s.v. *Dīghanikāyapaṭhama-(purāṇa)-ṭikā*, *Paṭhama-Līnatthapakāsinī*, *Līnatthapakāsanā*, *Līnatthavaṇṇanā* where 16 MSS of Sv-pt are listed).

Karadeniya, Vatugedara, Ambalaṃgoḍa (temple no. 348);

I C MS in Śailabimbārāmaya, Doḍandūva (temple no. 365) ;

I C MS in Sundarārāma Mahāvihāraya (Dhammānanda Pustakālaya), Ambalaṃgoḍa (temple no. 371);

I C MS in Gaṅgārāma Mahāvihāraya, Padavtoṭa, Māhālla, Gālla (temple no. 381);

I C MS in Subhadrārāma Vihāraya, Murutamurē, Hakmana (temple no. 487);

I C MS in Kasāgal Rajamahāvihāraya, Uḍayāla, Hakuruvela (temple no. 717).

Ps-ṭ: eight manuscripts s.v. *Majjhimanikāya-navaṭikā*, *Dutiya-Sāratthamañjūsā*:<sup>73</sup>

I C MS in Tapassarārāmaya, Moraṭumulla, Moraṭuva (temple no. 64);<sup>74</sup>

I C MS in Saddharmākara Pirivena, Pinvatta, Pānaduraya (temple no. 153);

I B MS<sup>75</sup> in Vanavāsa Rajamahāvihāraya (Paṇḍitaratna Pirivena), Yātrāmulla, Bentara, Bentoṭa (temple no. 326);

I C MS in Tapodhanārāma Purāṇa Mahāvihāraya, Kāṭapaḷagoḍa, Karadeniya, Vatugedara, Ambalaṃgoḍa (temple no. 348);

<sup>73</sup>LPP, Vol. I, p. 71 (cf. below this entry s.v. *Majjhimanikāya-purāṇaṭikā*, *Dutiya-Līnatthappakāsini*, *Līnatthappakāsini*, *Līnatthavaṇṇanā* where 7 MSS of Ps-pt are listed). W.A. de Silva mentions also a manuscript of *Majjhimanikāya-ṭikā*, *Papañcasūdanī-ṭikā*, *Dutiya-Sāratthamañjūsā* (i.e. Ps-t) held in the Library of the Colombo Museum; see de Silva, 1938, Vol. I, p. 36, MSS 108–109. However, the introductory passage quoted in the catalogue is identical with Ps-pt B<sup>e</sup> 1961 I 1.5–12 which indicates that the manuscript is most probably Ps-pt and not Ps-t. See also Bangchang, 1981, p. xii.

<sup>74</sup>There is also a MS of Ps-pt held in the same temple; see LPP, Vol. I, p. 71, s.v. *Majjhimanikāya-purāṇaṭikā*, *Dutiya-Līnatthappakāsini*, *Līnatthappakāsini*, *Līnatthavaṇṇanā*.

<sup>75</sup>The Burmese manuscript listed here could indicate that in addition to Mp-t, the other three later *ṭikās* (*Sāratthamañjūsā* I–III) were also known in Burma. Cf. the discussion on the Pagan inscription, Gv, Sās and *Piṭ-sm* (1989) in 1.2, 1.3, 1.4, 1.6 above. Here further research about *nikāya-ṭikās* in Burma is needed.

I C MS in Śailabimbārāmaya, Doḍandūva (temple no. 365) ;

I C MS in Sirivaḍḍhanārāmaya, Dēvagoḍa, Mādampē, Ambalaṃgoḍa (temple no. 367);

I C MS in Jinajōtikārāmaya, Mūdavela, Uḍukinda, Fort Mekḍonald (temple no. 807);

I C MS in Sunandārāmaya (Sunandodaya Pirivena), Mādampē, Aṭakaḷanpanna (temple no. 860).

Spk-ṭ: two manuscripts:

I C MS held in Yaṭagala Rajamahāvihāraya (Heṭṭhāvala Pirivena), Uṇavaṭuna (temple no. 435) is listed s.v. *Samyuttanikāya-navaṭikā*, *Tatiya-Sāratthamañjūsā*:<sup>76</sup>

I C MS in the same bundle with Spk-pt is mentioned s.v. *Samyuttanikāya-ṭikā*<sup>77</sup> and is held in Jinajōtikārāmaya, Mūdavela, Uḍukinda, Fort Mekḍonald (temple no. 807).

The above list of the manuscripts of Sv-ṭ, Ps-ṭ and Spk-ṭ held in the temple libraries in Sri Lanka indicates that the information given in Saddhamma-s could be correct.

The editions and manuscripts of the two sets of *ṭikās* discussed above can be presented as follows:

<sup>76</sup>LPP, Vol. I, p. 93.

<sup>77</sup>LPP, *ibid.* Under the temple entry no. 807, the following note is added: *mehi navaṭikā, purāṇaṭikā dekama miśravī āta*. This manuscript has also — as the Burmese MS of Mp-pt / Mp-t discussed in Part I, 2.2, and Part II — both *ṭikās* (Spk-pt and Spk-t) in one bundle.

In an email dated 23 May 2001, L.S. Cousins also informs me that Sister H. Vinita Tseng “on her visit to Taiwan last month ... obtained copies of some manuscripts (mostly Burmese) in a collection there. One was a *ṭikā* labelled *Sāratthamañjūsā*, apparently to Spk [that is, Spk-t].” This is a further indication that, as stated in n. 75 above, in addition to Mp-t, the other three later *ṭikās* (*Sāratthamañjūsā* I–III: Sv-t, Ps-t, Spk-t) were probably also known in Burma.

Table II : Manuscripts and printed editions of the *ṭikās* on the *four nikāyas*

	Līnatthapakāsinī	Sāratthamañjūsā
D/Sv	Sv-pt Eds.: B <sup>e</sup> 1904–1906, 1912, 1915, 1924, 1961; C <sup>e</sup> 1967; E <sup>e</sup> 1970; N <sup>e</sup> 1993 MSS: 3 B, 17 C	Sv-ṭ Ed. — MSS: 6 C
M/Ps	Ps-pt Eds.: B <sup>e</sup> 1853, 1961; N <sup>e</sup> 1995 MSS: 3 B, 15 C, 1 K	Ps-ṭ Ed. — MSS: 1 B, 7 C
S/Spk	Spk-pt Ed.: B <sup>e</sup> 1961, N <sup>e</sup> 1994 MSS: 2 B, 19 C	Spk-ṭ Ed. — MSS: 1 B (? n. 79), 2 C
A/Mp	Mp-pt Ed. — MSS: 1 B (see Part I, 2.2 above) 1 B (see n. 56 above)	Mp-ṭ Eds.: B <sup>e</sup> 1910, 1961; C <sup>e</sup> 1907, 1930; E <sup>e</sup> 1996; N <sup>e</sup> 1996 MSS: 11 B, 13 C

## Part II: Catutthā Līnatthapakāsinī and Catutthā Sāratthamañjūsā

## 1. Description of the Burmese manuscript of Mp-pt from Universities Central Library, Rangoon (Acc. No. 10095)

The titles on the cover of this manuscript read *Āṅguttuir-ṭikā-sac* / [*Āṅguttuir-ṭikā*]-*hoṇḥ*, the same titles as used in *Piṭ-sm* (1989) (nos. 199–201, 202–12) for describing the “old” (*hoṇḥ*) and the “new” (*sac*) *Āṅguttaraṭṭikā*. The manuscript has regular Burmese foliation on the right margin verso of each folio; each folio has eleven lines written in small round Burmese letters, and there are very few of the orthographic errors which are common in Burmese manuscripts. The manuscript has two parts:

(1) Folios *ka-ṭhai* (140 fol.) contain seven *nipāta-ṭikās* of Mp-ṭ; it begins with *Pañcakanipāta-ṭikā* and ends with *Ekādasanipātaṭṭikā*.<sup>78</sup> On the left margin verso of each folio is written *Āṅguttuir-ṭikā-sac pāṭh* (*du[tiya]*) and the last folio of this section (*ṭhai*) has the title: *Āṅguttara-mahāṭṭikā*, that is, Mp-ṭ. According to the colophon the manuscript was edited by Paññājotābhīdhaja<sup>79</sup> in 1219 BE (1857 CE) in Bākarā monastery in Mandalay and copied by an unknown scribe in 1254 BE (1892 CE).

(2) Folios *ṭho-po* (108 fol.) contain the “old” *Āṅguttara-ṭikā* (*Āṅguttuirṭikā-hoṇḥ*), that is, Manorathapūraṇī-purāṇaṭṭikā, Catutthā Līnatthapakāsinī (Mp-pt). On the left margin verso of each folio is written *Āṅguttuir-ṭikā-hoṇḥ pāṭh*. This is the first manuscript of Mp-pt that is known to me;<sup>80</sup> I am also not aware of any printed edition of the

<sup>78</sup>The first four *nipāta-ṭikās* of Mp-ṭ, *Ekanipāta-ṭikā*–*Catukkanipāta-ṭikā*, are in another manuscript held in the same library (Acc. No. 9816).

<sup>79</sup>On Paññājotābhīdhaja, see Primoz Pecenko, “Introduction” in Mp-ṭ I, pp. xxxix–xl.

<sup>80</sup>According to U Nyunt Maung, Manuscript Consultant, Universities Historical Research Centre, Rangoon, it is possible that more MSS of Mp-pt are held in the temple libraries in Burma. But because of the extensive use of the later *ṭikā* (Mp-ṭ), which replaced the older one, these manuscripts were probably not used much. In a letter dated 10 October 1995, Prof. U Ko Lay informs me that “the *bhikkhu* teachers of advanced *Piṭakas* at the [Buddhist] University are not sure whether the old *ṭikās* of *Āṅguttara* [Mp-pt] are still extant at all. ... [T]eachers in various monasteries have ... always used the new *ṭikā*, the *Sāratthamañjūsā* of *Sāriputta* [Mp-ṭ], also called *Mahāṭṭikā*, because ... the expositions therein are, according to them, much better and preferable. The old *Āṅguttara-ṭikās* appear to be out of use in Myanma monasteries for a long time ... for two reasons: only three *ṭikās* have been listed in their libraries [cf. *Piṭ-sm* (1989) 199–201]; the remaining eight were never existent in Myanma and ... [even] the first three are not too well known amongst present day *bhikkhu* scholars. For the same reasons, the Sixth Council completely ignored the old *Āṅguttara-ṭikās* and recited only the new *ṭikās* [cf. *Piṭ-sm* (1989) nos. 202–12], the complete set of which was also published [i.e. Mp-ṭ B<sup>e</sup> 1961].”

The situation in Sri Lanka and Thailand seems to be quite different. In an email dated 22 November 1999, L.S. Cousins writes, “I am not at all clear as to the *Āṅguttara-ṭikā* ascribed to Dhammapāla (Mp-pt). I could not find any

“old” *Āṅguttara-ṭikā*.

The manuscript contains the *ṭikā* on the first three *nipātas* only:<sup>81</sup> it contains most of the *Ekanipāta-ṭikā* (folios ṭho<sup>v</sup>,1–dho<sup>r</sup>,10)<sup>82</sup> and longer passages from *Dukanipātaṭikā* (folios dho<sup>v</sup>,10–na<sup>v</sup>,8)<sup>83</sup> and *Tikanipāta-ṭikā* (folios na<sup>v</sup>,8–po<sup>v</sup>,4).<sup>84</sup>

The text on the first few folios of the newly discovered manuscript of Mp-pt is exactly the same (with minor orthographic differences) as in the other three “old” *ṭikās*<sup>85</sup> and in this respect differs considerably from Mp-t.<sup>86</sup> This is a very strong indication that the manuscript discussed here really belongs to the old *Līnatthapakāsinī* set.

The text on the last folio (po) ends abruptly in the middle of *Tikanipāta-ṭikā*<sup>87</sup> and a colophon follows. The title given in the colophon is *Āṅguttuir-ṭikā-hoñh-pāṭh*, the editor (*visodhaka*) who “collated” the text from “different readings” (*saṃsandiyy’ aññapāṭhehi*) is Jotābhīnāmathera, who lived in Mañipupphara monastery. The date of editing is

copy in Ceylon or Thailand in the 1970s. In fact, I am reasonably sure that there is no copy in Ceylon. Some are listed in various sources, but I believe that all have turned out to be mistakes, when checked.”

<sup>81</sup>Cf. *Piṭ-sm* (1989), no. 199; and Part I, 1.6, above.

<sup>82</sup>The text of *Ekanipāta-ṭikā* corresponds approximately to Mp-t E<sup>e</sup> I 1.1–III 163.8. There are considerable differences between Mp-pt and Mp-t: most of the chapters of the *Ekanipāta-ṭikā* of Mp-pt are, compared with the same chapters in Mp-t, much shorter; e.g. *Nettinayavaṇṇanā* on *Rūpādivagga* is much longer in Mp-t (cf. Mp-t E<sup>e</sup> I 76.1–97.7) than in the MS of Mp-pt where it is given on three folios only (ḍhū<sup>r</sup>,9–ḍho<sup>v</sup>,8).

<sup>83</sup>This corresponds approximately to Mp-t E<sup>e</sup> III 195.5–253.7 (folios dho<sup>r</sup>,10–na<sup>r</sup>,8 actually contain much less text, since on the folio dham<sup>r</sup>,6 is a lacuna corresponding to Mp-t E<sup>e</sup> III 204.3–241.12).

<sup>84</sup>This corresponds approximately to Mp-t B<sup>e</sup> 1961 II 83.16–148.2. This is at present the only known and available manuscript of Mp-pt; for a textual comparison of three selected parallel chapters from Mp-pt and Mp-t see Part II, 2 below.

<sup>85</sup>Cf. Sv-pt E<sup>e</sup> I 1.1 foll.; Ps-pt B<sup>e</sup> 1961 I 1.1 foll.; Spk-pt B<sup>e</sup> 1961 I 1.1 foll.

<sup>86</sup>Cf. Mp-t E<sup>e</sup> I 1.1 foll.

<sup>87</sup>Cf. Mp-t B<sup>e</sup> 1961 II 148.2.

not given and the date of copying is 1254 BE (1892 CE).<sup>88</sup>

Although according to Saddhamma-s the “old” *ṭikā* (Mp-pt) was a basis for the later one (Mp-t), many passages in this manuscript of Mp-pt are nevertheless essentially different from the parallel passages in Mp-t. The differences and similarities of some of these passages will be to some extent discussed in Part II, 2–3 below.

It is also interesting to note that in this manuscript both *ṭikās*, Mp-pt and Mp-t, are in the same bundle, which could indicate that these two *ṭikās* were, probably at least during a certain period, consulted together, complementing each other.

## 2. Three chapters from *Āṅguttaranikāya-purāṇaṭikā*, *Catutthā Līnatthapakāsinī* (Mp-pt)

This section contains the following three chapters from the manuscript of *Āṅguttaranikāya-purāṇaṭikā*, *Catutthā Līnatthapakāsinī* (Mp-pt, see Part II, 1) and the differences from the parallel chapters in Mp-t E<sup>e</sup> 1998 II:

Mp-pt, *Ekanipāta-ṭikā* III: *Akammaniyavaggo tatiyo* (folio ṇu<sup>r</sup>,5–ṇu<sup>v</sup>,5); cf. *Akammaniyavaggavaṇṇanā*, a parallel chapter in Mp-t II 36.1–38.12;

Mp-pt, *Ekanipāta-ṭikā* IV: *Adantavaggo catuttho* (folio ṇu<sup>v</sup>,5–8); cf. *Adantavaggavaṇṇanā*, a parallel chapter in Mp-t II 39.1–14;

Mp-pt, *Ekanipāta-ṭikā* V: *Anatthavaggo pañcamo* (folios ṇu<sup>v</sup>,8–ṇe<sup>r</sup>,11); cf. *Pañhita-acchavaggavaṇṇanā*, a parallel chapter in Mp-t II, 40.1–60.17.

<sup>88</sup>Folio po<sup>r</sup>,9–11 reads: *Jotābhīnāmatharena || Mañipuppharavāsīnā || saṃsandiyy’ añña-pāṭhehi || sādhuḥkāyaṃ ’bhisankhatā || Sakkarāja 1254 ||*. Jotābhīnāmathera is [Paññā]jotābhi-[dhaja]nāmathera who also edited the portion of Mp-t in the same bundle (see (1) above) and the editing probably took place approximately at the same time, i.e. around 1219 BE (1857 CE). According to U Nyunt Maung, Mañipupphara was a name of a temple belonging to a larger monastic complex in Mandalay called Bākārā.



These three chapters were chosen because they clearly demonstrate the differences between the two *ṭikās* (Mp-pṭ and Mp-ṭ) as described in Saddhamma-s. This is a short preliminary comparison of the two *ṭikās* and final conclusions will be drawn only when a critical edition of the entire manuscript of Mp-pṭ is completed and compared with Mp-ṭ.

Here the main text is Mp-pṭ and the differences in Mp-ṭ are given in the footnotes. In two cases, where the additions in Mp-ṭ are very long (see Part II, 2, n. 140 and n. 217 below), the entire text from Mp-ṭ is given in the endnotes (see Part II, 2, endnotes (1) and (2) below). Since the text in the manuscript of Mp-pṭ has only a few orthographic errors, the above three chapters will be reproduced here in Roman transliteration without any changes. Mp-ṭ stands here for Mp-ṭ E<sup>e</sup> 1998 II and Mp-pṭ stands for the manuscript of Aṅguttaranikāya-purāṇaṭṭikā, Catutthā Līnatthapakāsinī (Mp-pṭ), described in Part II, 1, above.

[Akammaniyavaggo tatiyo]<sup>89</sup>

(1) <sup>90</sup>**abhāvitān** [52.1]<sup>91</sup> ti samathavipassanābhāvanāvasena na bhāvitam tathā abhāvitattā. tam hi *avaḍḍhitān* [52.1] ti vuccati paṭipakkhābhābhavena paribruhanābhāvato. ten' āha bhagavā **akammaniyam hotī** [52.3] ti.

(2) *dutiye vuttapariyāyena*<sup>92</sup> *attho veditabbo* [52.5]. *paṭhame* [52.6] ti tatiyavaggassa paṭhamasutte. *vaṭṭavasenā* [52.6] ti vipākavaṭṭavasena. *tebhūmakavaṭṭan* [52.8–9] ti tebhūmakavipākavaṭṭam.<sup>93</sup> *vaṭṭapaṭilābhāya kamman* [52.9] ti vipākavaṭṭassa paṭilābhāya upanissayabhūtam kammaṃ, tassa sahāyabhūtam \*kilesavaṭṭan ti vadanti. tathā hi tam *vaṭṭapaṭilābhāya kamman* [52.9] ti vuttam.<sup>94</sup> *vivaṭṭapaṭilābhāya kamman* [52.10–11] ti vivaṭṭādhigamassa upanissayabhūtam kammaṃ. yam pana carabhavanibbattakakammaṃ,<sup>95</sup> tam vivaṭṭappaṭilābhāya kammaṃ hoti, na hotī ti. na hoti vaṭṭapāḍakabhāvato. carimabhava-paṭisandhi viya pana vivaṭṭūpanissayo ti sakkā viññātum. na hi kadā ci tihetukapaṭisandhiyā vinā visesādhigamo sambhavati. *imesu suttesū* [52.11] ti imesu<sup>96</sup> paṭhamadutiyesu suttesu<sup>97</sup> yathākkammaṃ vaṭṭa-vivaṭṭam eva kathitam.

(3) <sup>98</sup>**abhāvitān** ti ettha bhāvanā nāma samādhībhāvanā. sā yattha āsaṃkitabbā, tam kāmāvacarapaṭhamamahākusalacittādi-abhāvitān ti adhippetan ti āha *devamanussasampattiyo* [52.15] ti ādi.

(4) catutthe yasmā **cittan** [52.22] ti vivaṭṭavasena<sup>99</sup> uppannam cittaṃ<sup>100</sup> adhippetam, tasmā jātijarābyādhimaraṇasokādidukkhassa anibbattanato mahato atthāya saṃvattatī ti yojanā veditabbā.

<sup>89</sup>This title is given in Mp-pṭ at the end of this chapter; Mp-ṭ III. Akammaniyavaggavaṇṇanā <sup>90</sup>Mp-ṭ adds: tatiyassa paṭhame <sup>91</sup>These numbers refer to page and line in Mp E<sup>e</sup> 1973 I. <sup>92</sup>= Mp-ṭ v.l.; Mp-ṭ: vuttavipariyāyena <sup>93</sup>Mp-ṭ: -bhūmaka- <sup>94</sup>Mp-ṭ reads: kilesavaṭṭam pi kammaggahaṇen' eva saṅgahitan ti daṭṭhabbam for \*kilesavaṭṭan ti ... vaṭṭapaṭilābhāya kamman ti vuttam\* <sup>95</sup>Mp-ṭ: carimabhavanibbattakam kammaṃ <sup>96</sup>Mp-ṭ adds: pana <sup>97</sup>Mp-ṭ: paṭhamadutiya suttesu (for: paṭhamadutiyesu suttesu) <sup>98</sup>Mp-ṭ adds: tatiye <sup>99</sup>Mp-ṭ: -vasen' eva <sup>100</sup>Mp-ṭ: uppannacittam (for: uppannam cittaṃ)

(5–6) <sup>101</sup>*uppannan* [52,26] ti ekuppādādikhaṇattayam<sup>102</sup> pi *abhavitam*<sup>103</sup> [52,26] bhāvanārahitaṃ *apātubhūtam* [52,26] eva paṇḍitassa sammatassa<sup>104</sup> uppannakiccassa asādhāraṇato<sup>105</sup> yathā:

aputto ti. [cf. Mogg III 17]

yo<sup>106</sup> hi samattho hutvā pitu puttakiccaṃ asādheti so<sup>107</sup> aputto ti loke vuccati, evaṃ sampadam idaṃ pi.<sup>108</sup> ten' āha *kasmā* [53,1] ti ādi. *etesu*<sup>109</sup> *dhammesū* [53,4] ti lokuttarapādakajhānādisu.<sup>110</sup> thero pana matthakapattam<sup>111</sup> eva bhāvitam<sup>112</sup> dassento *maggacittam evā* [53,6] ti āha.

(7–8) <sup>113</sup>*punappunaṃ akan*<sup>114</sup> [53,8] ti bhāvanābahulikārādivasena<sup>115</sup> punappunaṃ na kataṃ. *imāni pi dve* [53,9] ti imesu dvīsu<sup>116</sup> suttesu āgatāni imāni pi dve cittāni.

(9) <sup>117</sup>*dukkhaṃ adhivahatī*<sup>118</sup> [53,12–13] ti \*taṃ adhibhavantaṃ katvā vahati. adhivāsena gahitabbam katvā vahati. *āharatī* [53,13] ti<sup>119</sup> āneti. *dukkhenā* [53,15] ti kicchena. *duppesanato* [53,20] ti dukkhena pesetabbato.

(10) matthakapattam vipassanāsukhaṃ pākatikajhānasukhato<sup>120</sup> santatarapaṇitaram<sup>121</sup> evā ti āha *jhānasukhato vipassanāsukhan* [53,24] ti. ten' āha bhagavā:

suññāgāraṃ pavittassa santacittassa bhikkhuno amānusī ratī<sup>122</sup> hoti sammā dhammaṃ vipassato yato yato sammasati khandhānaṃ udayabbayaṃ labhate<sup>123</sup> pitipāmojjam<sup>124</sup> amataṃ taṃ vijānatan ti. [Dhp 373–74]

<sup>101</sup>Mp-ṭ adds: pañcamachattāhesu <sup>102</sup>Mp-ṭ: avigatuppādādikhaṇattayam  
<sup>103</sup>Mp-ṭ: abhāvitam <sup>104</sup>Mp-ṭ: paṇḍitasammatassa (for: paṇḍitassa sammatassa) <sup>105</sup>Mp-ṭ: asādhanato <sup>106</sup>Mp-ṭ so <sup>107</sup>Mp-ṭ: asādhento (for: asādheti so) <sup>108</sup>Mp-ṭ omits <sup>109</sup>= Mp v.l.; Mp = Mp-ṭ: tesu <sup>110</sup>Mp-ṭ: -jjhānādisu <sup>111</sup>Mp-ṭ: -ppattam <sup>112</sup>Mp-ṭ adds: cittam <sup>113</sup>Mp-ṭ adds: sattamatthamesu <sup>114</sup>Mp-ṭ = Mp E<sup>e</sup>: akatan <sup>115</sup>Mp-ṭ: -bahulikāravasena <sup>116</sup>Mp-ṭ: dvīsu <sup>117</sup>Mp-ṭ: navame <sup>118</sup>Mp-pṭ and Mp-ṭ (= Mp B<sup>e</sup> 1958, N<sup>e</sup> 1976) so; Mp E<sup>e</sup>, C<sup>e</sup> 1923: āvahaṭi; cf. A I 6,14–15: dukkhādhivāhaṃ, Mp E<sup>e</sup> I 53,13: dukkhāvaham <sup>119</sup>Mp-ṭ omits: \*taṃ adhibhavantaṃ ... āharatī ti\* <sup>120</sup>Mp-ṭ: -jjhāna- <sup>121</sup>Mp-ṭ: -paṇitaram <sup>122</sup>Mp-ṭ: ratī <sup>123</sup>Mp-ṭ: labhati <sup>124</sup>Mp-ṭ: pīti-

taṃ hi cittaṃ viṣatṭha-indavajirasadisam amoghabhāvato.

Akammaniyavaggo tatiyo.<sup>125</sup>

[Adantavaggo catuttho]<sup>126</sup>

(1–2) <sup>127</sup>*adantan* [54,6] ti cittabhāvanāvidhinā<sup>128</sup> na dantaṃ. \**nibbisevanan* [56,9] ti samavipassanāmaggaṃ phalavasena vigataṃ visevanam.\*<sup>129</sup>

(3–4) \**agopitan* [56,13] ti sīlādivasena gopanabhāvena na gopitaṃ.\*<sup>130</sup> ten' āha *satisamvararahitan* [54,13] ti. catutthe tatiye vuttavipariyāyena attho veditabbo.

(5–6) <sup>131</sup>*purimasadiso evā*<sup>132</sup> [54,19] ti tatiyacatutthasadisō eva.

(7–8) <sup>133</sup>*upamā pan' etthā* [54,21] ti yathā paṭhamādīsu adanta-hatthī<sup>134</sup>-assādayo upamābhāvena gahitā, evam ettha sattapaṭṭhamesu<sup>135</sup> *asaṃvuttagharadvārādivasena*<sup>136</sup> *veditabbā* [54,21–22] ti vuttaṃ.

(9–10) *catūhi*<sup>137</sup> *padehi* [54,23] ti adantādīhi catūhi padehi yojetvā navadasamāni<sup>138</sup> suttāni vuttāni ti yojanā.

Adantovaggo catuttho.<sup>139</sup>

[Anatthavaggo pañcamo]<sup>140</sup>

(1) \**upamā* va *opamaṃ*, so eva attho, tasmim bodhetabbo *nipāto* [55,1]. *seyyathā pi* [55,1] ti yathā ti attho. *atthenā* [55,2] ti upameyyatthena. atthaṃ paṭhamam vatvā pacchā upamaṃ dassento *atthena upamaṃ parivāretvā dasseti* [55,2] nāma, upamaṃ pana

<sup>125</sup> = Mp-ṭ v.l. (= Mp E<sup>e</sup>, C<sup>e</sup> 1923); Mp-ṭ: Akammaniyavaggavaṇṇanā nīṭhitā.  
<sup>126</sup>This title is given in Mp-pṭ at the end of this chapter; Mp-ṭ IV. Adanta-vaggavaṇṇanā <sup>127</sup>Mp-ṭ adds: catutthassa paṭhame <sup>128</sup>Mp-ṭ: cittabhāvanāya vinā <sup>129</sup>Mp-ṭ omits: \*nibbisevanan ti ... visevanam.\* <sup>130</sup>Mp-ṭ omits: \*agopitan ti ... na gopitaṃ.\* <sup>131</sup>Mp-ṭ adds: pañcamachattāhesu <sup>132</sup>Mp-ṭ (= Mp E<sup>e</sup>): yevā <sup>133</sup>Mp-ṭ adds: sattamatthamesu <sup>134</sup>Mp-ṭ: -hatthi- <sup>135</sup>Mp-ṭ: sattamatthamesu, v.l.: sattamapaṭṭhamesu <sup>136</sup>= Mp B<sup>e</sup> 1958, C<sup>e</sup> 1923, N<sup>e</sup> 1976; Mp E<sup>e</sup>: asaṃvutaṃ ghara- <sup>137</sup>Mp-ṭ: navamadasamesu catūhi pi <sup>138</sup>Mp-ṭ: navamadasamāni <sup>139</sup>A E<sup>e</sup>, Mp B<sup>e</sup> 1958, N<sup>e</sup> 1976; Mp E<sup>e</sup>, C<sup>e</sup> 1923: Dantavaggo catuttho; Mp-ṭ: Adantavaggavaṇṇanā nīṭhitā <sup>140</sup>This title is given in Mp-pṭ at the end of this chapter; Mp-ṭ: V. Paṇihita-acchavagga-vaṇṇanā

paṭhamam vatvā pacchā atthaṃ dassento upamāya atthaṃ parivāretvā dasseti [55.4–5] nāma, tadubhayassa pi āgatattḥānaṃ nidassento Vatthasutte viyā [55.3] ti ādim āha.\*<sup>141</sup>

kaṇakasadiṣo<sup>142</sup> sāliphalassa bunde<sup>143</sup> uppajjanakavālo *sālisukam*<sup>144</sup> [55.9], tathā *yavasukam* [55.10]. sukassa tanūkabhāvato<sup>145</sup> bhedavato bhedo nātimahā hoti ti āha *bhindissati*,<sup>146</sup> *chavi*<sup>147</sup> *chindissati ti*<sup>148</sup> *attho* [55.13] ti. yathā micchāṭhapitasālisukādi akkantaṃ pi hatthādi<sup>149</sup> na bhindati bhindituṃ ayoggabhāvena ʔhitattā, evaṃ ācayagāmicittaṃ avijjāṃ na bhindati bhindituṃ ayoggabhāvena uppannattā ti imam atthaṃ dasseti *micchāṭhapitenā* [55.14] ti ādinā. *aṭṭhasu ʔhānesū* [55.16] ti<sup>150</sup> dukkhādisacce<sup>151</sup> pubbantādisu<sup>152</sup> cā ti aṭṭhasu ʔhānesu. *ghana-balahan*<sup>153</sup> [55.16] ti cirakālaparibhāvanāya ativiya balahaṃ. mahā-visayatāya mahāpaṭipakkhatāya bahuparivāratāya bahudukkhatāya ca mahatī avijjā ti mahā-avijjā. taṃ *mahā-avijjāṃ* [55.17]. *mahā-saddo* [55.17] hi bahubhāvatto pi hoti mahājano ti ādisu<sup>154</sup> viya.<sup>155</sup> \*vijjhanti arahantamaggaññānaṃ ukkaṃsagativijjānanena,\*<sup>156</sup> *taṇhā vānato nikkhantabhāvenā* [55.19] ti tattha taṇhāya abhāvam eva vadati.

**akkantan** ti rūḷi hoti<sup>157</sup> ti āha *hatthena — pa — vuttan*<sup>158</sup> [55.25–56.1] ti. *ariyavohāro* [56.1] ti ariyadesavāsīnaṃ vohāro. mahantaṃ

<sup>141</sup>This paragraph (\*upamā va opamaṃ ... ādim āha.\*) is in Mp-ṭ replaced with a much longer passage (Mp-ṭ E<sup>e</sup> 1998 II 40.1–52.5); the entire text of this addition is given in endnote (1) below (p. 96). This is a major difference between Mp-pt and Mp-ṭ in this chapter. <sup>142</sup>= Mp-ṭ v.l.; Mp-ṭ: kaṇasadiṣo <sup>143</sup>= Mp-ṭ v.l.; Mp-ṭ: tuṇḍe (other vv.ll. thunde, kuṇḍe, phuṇḍe) <sup>144</sup>Mp-ṭ: (-)sūka- (for:(-)suka- (here and below)) <sup>145</sup>Mp-ṭ: tanu- <sup>146</sup>Mp E<sup>e</sup>: bhindissati ti <sup>147</sup>Mp-ṭ = Mp E<sup>e</sup>: chaviṃ <sup>148</sup>Mp-ṭ: chindissati ti <sup>149</sup>Mp-ṭ: -ādim; cf. Mp-ṭ v.l.: hatthādi <sup>150</sup>Mp-ṭ adds: dukkhe aññānaṃ ti [Dhs § 1061] ādinā vuttesu. Cf. Dhs § 1061: dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāminiyā paṭipadāya aññānaṃ pubbante aññānaṃ aparante aññānaṃ pubbantāparante aññānaṃ idappaccayatā paṭiccasamuppannesu dhammesu aññānaṃ ... <sup>151</sup>Mp-ṭ: dukkhādisu catūsu saccesu <sup>152</sup>Mp-ṭ: -ādisu catūsu <sup>153</sup>Mp-ṭ (= Mp E<sup>e</sup>): -bahala- (here and below) <sup>154</sup>Mp-ṭ: ādisu <sup>155</sup>Cf. Vism-mhṭ B<sup>e</sup> 1960 I 452, 23–24 <sup>156</sup>Mp-ṭ omits: \*vijjhanti ... -gativijjānanena\* <sup>157</sup>Mp-ṭ: rūḷi h' esā (for: rūḷi hoti) <sup>158</sup>Mp-ṭ: akkantan t' eva vuttan (for: hatthena — pa — vuttan [= hatthena uppīṭitaṃ, rūḷhisaddavasena pana akkantaṃ t' eva vuttan])

agahetvā<sup>159</sup> appamatthakass'<sup>160</sup> eva gahaṇe payojanaṃ dassetuṃ *kasmā panā* [56.1] ti ādi āraddhaṃ. tena: vivaṭṭupanissayakusalaṃ<sup>161</sup> nāma yoniso uppāditam appakan ti na cintetabbam, anukkamena laddha-paccayaṃ hutvā vaddhamānaṃ<sup>162</sup> khuddakanadi<sup>163</sup> viya pakkhandā mahoghā<sup>164</sup> samuddam anukkamena nibbānamahāsamuddam eva purisaṃ pāpeti ti dīpeti.

(3) <sup>165</sup>*dosena paduṭṭhacittan* [56.21] ti sampayuttadhammānaṃ yasmim santāne uppajjati, tassa ca dussanena<sup>166</sup> visasaṃsaṭṭha-putimuttasadisena<sup>167</sup> dosena padusitacittam.<sup>168</sup> *attano cittenā* [56.22] ti attano cetopariyaññāna<sup>169</sup> sabbaññutaññāna<sup>170</sup> vā sahitenā cittenā. *paricchinditvā* [56.22–23] ti ñāna<sup>171</sup> paricchinditvā.

iṭṭhākārena etī ti ayo, sukham. sabbaso apeto ayo etassa etasmā ti vā *apāyo* [57.2], kāyikassa cetasikassa ca dukkhassa gati pavattiṭṭhānaṃ ti *duggati* [57.3], kāraṇavasena<sup>170</sup> vividhapakārena<sup>171</sup> ca nipātiyanti etthā ti *vinipāto* [57.4], appako pi n' atthi ayo sukham etthā ti *nirayo* [57.4] ti evam ettha attho veditabbo.

(4) <sup>172</sup>*saddhāpasādena pasannan* [57.5] ti saddhāsaṅkhātena pasādena pasannaṃ, na indriyānaṃ vipprasannatāya.<sup>173</sup> *sukhassa gatin* [57.6] ti sukhasa pavattiṭṭhānaṃ. sukham ev' ettha gacchati<sup>174</sup> na dukkhan ti vā *sugati* [57.6]. manāpiyarūpāditāya saha aggehī ti *saggaṃ, lokam*<sup>175</sup> [57.7].

(5) <sup>176</sup>*pariāhavūpasamakaro rahado etthā ti rahado, udakapuṇṇo rahado*.<sup>177</sup> *udakaṃ rahati*<sup>178</sup> dhāretī ti *udakarahado* [57.8].<sup>179</sup> *āvalo* [57.9] ti kalalabahūtāya<sup>180</sup> ākulo. ten' āha *avippasanno* [57.9] ti. *lulito*

<sup>159</sup>Mp-ṭ: agahetvā <sup>160</sup>Mp-ṭ: appamatthakass' <sup>161</sup>Mp-ṭ: vivaṭṭu- <sup>162</sup>Mp-ṭ: vaddhamānaṃ <sup>163</sup>Mp-ṭ: -nadi <sup>164</sup>Mp-ṭ: pakkhandamahogho <sup>165</sup>Mp-ṭ adds: tatiye <sup>166</sup>Mp-ṭ: dūsanena <sup>167</sup>Mp-ṭ: -pūti- <sup>168</sup>Mp-ṭ: padūsita- <sup>169</sup>Mp-ṭ: -pariyaññāna; adds: attano <sup>170</sup>= Mp-ṭ v.l.; Mp-ṭ: kāraṇā- <sup>171</sup>Mp-ṭ: vividham vikārena <sup>172</sup>Mp-ṭ adds: catutthe <sup>173</sup>Mp-ṭ: avippasannatāya <sup>174</sup>= Mp-ṭ v.l.; Mp-ṭ: gacchanti <sup>175</sup>Mp-ṭ (= A, Mp B<sup>e</sup> 1958, C<sup>e</sup> 1923): saggaṃ lokam; Mp E<sup>e</sup>, N<sup>e</sup> 1976: sagga lokam (for: saggaṃ lokam) <sup>176</sup>Mp-ṭ adds: pañcame <sup>177</sup>= Mp-ṭ v.l.; Mp-ṭ adds: *udakarahado* [57.8] <sup>178</sup>Mp-ṭ: dahati <sup>179</sup>Cf. Mp-ṭ: ... udakapuṇṇo rahado *udakarahado* [57.8]. *udakaṃ dahati dhāretī ti udakadaho* [57.8]. <sup>180</sup>Mp-ṭ: -bahulatāya

[57,10] ti vātena ālolito.<sup>181</sup> ten' āha *aparisaṇṭhito* [57,10] ti. vātābhighātena vicitarāṅgamasamākulatāya<sup>182</sup> parito na saṇṭhito<sup>183</sup> *aparisaṇṭhito* [57,10]. vātābhighātena udakassa ca kalassa ca<sup>184</sup> appabhāvena *kalalībhūto* [57,11] kaddamabhāvapatto<sup>185</sup> ti āha *kaddamībhūto* [57,11] ti.

*sippiyo* [57,12] muttāsippiyādayo.<sup>186</sup> *sambukā* [57,12] saṅkha-panṇakavisesā.<sup>187</sup>

*carantaṃ pi tiṭṭhantaṃ pī* [57,15] ti yathālābhavacanam etaṃ datṭhabbaṃ. tam eva hi yathālābhavacanataṃ dassetuṃ *etthā* [57,15] ti ādi vuttaṃ.<sup>188</sup> *itaraṃ pī* [57,20] ti itaraṃ pi dvayaṃ carantaṃ pi tiṭṭhantaṃ pi vuttaṃ.<sup>189</sup>

*pariyayonaddhenā*<sup>190</sup> [57,23] ti paṭicchādītēna. ta-y-idaṃ kāraṇena āvilabhāvassa dassanaṃ.

diṭṭhadhamme imasmim attabhāve bhavo *diṭṭhadhammiko* [57,24], so pana lokiyo pi hoti lokuttaro pī ti āha *lokiyalokuttaramissako* [57,24-25] ti. pecca sampādetabbato *samparāyo* [57,25-26], paraloko. ten' āha *so hi parattha-attho ti parattho* [57,26-58,1] ti. iti dvidhāpi sakasantati-pariyāpanno eva gahito ti itaraṃ pi saṅgahetvā dassetuṃ *api cā* [58,2] ti ādim āha.

*ayan* [58,6] ti kusalakammamapathasaṅkhāto dasavidho dhammo. *satthantarakappāvasāne* [58,7-8] ti idaṃ tassa āsannabhāvaṃ sandhāya vuttaṃ. yassa kassa ci antarakappāvasāne<sup>191</sup> ti veditabbaṃ.

*ariyānaṃ yuttan* [58,11] ti ariyānaṃ ariyabhāvāya yuttaṃ, tato eva *ariyabhāvaṃ*<sup>192</sup> *kātuṃ samatthaṃ* [58,11-12]. *ñāṇam* eva *ñeyyassa* paccakkhakaranaṭṭhena dassanan ti āha *ñāṇam eva hī* [58,13] ti ādi. kiṃ

pana tan ti *dibbacakkhuñāṇādi* [cf. 58,14-15].<sup>193</sup>

(6) <sup>194</sup>*accho* [58,17] ti tanuko. tanubhāvaṃ eva hi sandhāya *abahalō* [58,17] ti vuttaṃ. yasmā pasanno nāma accho eva<sup>195</sup> na bahalo, tasmā *pasanno*<sup>196</sup> [58,17] ti vuttaṃ. *vippasanno* [58,18] ti visesena pasanno. so pana sammā pasanno nāma hoti ti āha *suṭṭhu pasanno* [58,18] ti.

*anāvalo* [58,19] ti akāluso.<sup>197</sup> ten' āha *parisuddho* [58,19] ti ādi. saṅkhakhuddakasevālaṃ,<sup>198</sup> yaṃ:

tilabījakaṇṇaṃ ti [cf. Abh 690]

pi<sup>199</sup> vuccati. *sevālan* [58,20] ti kaṇṇikasevālaṃ. *palākaṃ*<sup>200</sup> [58,20] udakamalaṃ.

cittassa āvilabhāvo nivaranaṇhetuko<sup>201</sup> ti āha *anāvilena ti pañca-nīvaraṇāvippamuttenā*<sup>202</sup> [58,21] ti.

(7) <sup>203</sup>*rukkhajātānī* [58,25] ti ettha jātasaddena padavanam<sup>204</sup> eva kataṃ yathā kosajatan<sup>205</sup> [cf. Abh 629-30; 811] ti āha *rukkhānam*<sup>206</sup> etaṃ adhvācānaṃ [58,25] ti.

*ko ci hi rukkho vaṇṇena aggo hoti* [59,1-2] yathā taṃ rattacandanādi. *ko ci gandhena* [59,2] yathā taṃ gosisacandanam.<sup>207</sup> *ko ci rasena* [59,2] khadīrādi. *ko ci phutṭhatāya*<sup>208</sup> [59,2] campakādi.

maggaphalāvatāya vipassanāvasena *bhāvitam* [59,6] pi gahitaṃ.

tattha tatth' eva sakkhibhabbaṃ pāpuṇāti ti<sup>209</sup> [A I 255,1-2]

vacanato *abhiññāpādakacatutthajhānacittam*<sup>210</sup> eva *āvuso* [59,9-10] ti Phussamittatthero.<sup>211</sup>

(8) <sup>212</sup>cittassa parivattanaṃ uppādanīrodho<sup>213</sup> evā ti āha *evaṃ lahu*<sup>214</sup> *uppajjivā lahu nirujjhanakaṇṇaṃ* [59,11-12] ti.

<sup>181</sup>Mp-ṭ: ālolito <sup>182</sup>Mp-ṭ: vīci-, adds: hi <sup>183</sup>Mp-ṭ: adds: vā <sup>184</sup>Mp-ṭ: omits: kalassa ca <sup>185</sup>Mp-ṭ: -ppatto <sup>186</sup>= Mp-ṭ: v.l.; Mp-ṭ: -sippi-ādayo; Mp-ṭ: a d s: ka- <sup>187</sup>Mp-ṭ: saṅkhasalākavisesā, vv.ll. -salākādayo visesā, saṅkhasevālaṃ- <sup>188</sup>Mp-ṭ: āradhāṃ <sup>189</sup>Mp-ṭ: omits: *itaraṃ pī* [57, 20] ti itaraṃ pi dvayaṃ carantaṃ pi tiṭṭhantaṃ pi vuttaṃ. (Here, *itaraṃ pi dvayaṃ* refers to *sippisambukaṃ* and *macchagumbaṃ*, see A I 9,8-9.) <sup>190</sup>Mp-ṭ: pariyo- <sup>191</sup>Mp-ṭ: antarakappass' āvasāne <sup>192</sup>Mp E<sup>e</sup>, B<sup>e</sup> 1958, C<sup>e</sup> 1923, N<sup>e</sup> 1976 add: vā

<sup>193</sup>Mp-ṭ: reads this sentence: kiṃ pana tan ti āha *dibbacakkhū* [58, 14] ti ādi. <sup>194</sup>Mp-ṭ: adds: chaṭṭhe <sup>195</sup>Mp-ṭ: omits <sup>196</sup>Mp-ṭ: adds: ti pi vaṭṭatī <sup>197</sup>Mp-ṭ: akaluso <sup>198</sup>Mp-ṭ: *saṅkhan* [58,20] ti khuddakasevālaṃ <sup>199</sup>Mp-ṭ: omits <sup>200</sup>= Mp-ṭ: v.l., Mp-ṭ: paṇakaṇṇa; adds: ti <sup>201</sup>Mp-ṭ: nīvaraṇa- <sup>202</sup>Mp-ṭ: (= Mp E<sup>e</sup>, C<sup>e</sup> 1923): -nīvaraṇavippayuttenā <sup>203</sup>Mp-ṭ: adds: sattame <sup>204</sup>Mp-ṭ: pada-vaḍḍhanaṃ <sup>205</sup>Mp-ṭ: -jātan <sup>206</sup>Mp-ṭ: (= Mp E<sup>e</sup>) adds: ev' <sup>207</sup>Mp-ṭ: gosīta-candanam <sup>208</sup>= Mp B<sup>e</sup> 1958 v.l.; Mp-ṭ: (= Mp B<sup>e</sup> 1958, N<sup>e</sup> 1976): thaddhatāya; Mp E<sup>e</sup>: phaṇḍatāya, C<sup>e</sup> 1923 thaṇḍatāya <sup>209</sup>Mp-ṭ: pāpuṇāti ti <sup>210</sup>Mp-ṭ: -jjhāna- <sup>211</sup>Mp-ṭ: adds: vadati <sup>212</sup>Mp-ṭ: adds: aṭṭhame <sup>213</sup>= Mp-ṭ: v.l.; Mp-ṭ: uppādanīrodhā <sup>214</sup>Mp-ṭ: (= Mp E<sup>e</sup>): lahuṃ (here and below)

*adhimattapamānatthe* [59,13] ti atikkantapamānatthe, pamāṇāti-tatāya<sup>215</sup> ti attho. ten' āha *ativiya na sukarā* [59,13–14] ti.

*cakkhuññāṇam*<sup>216</sup> *pi adhippetam evā* [59,18] ti sabbassa pi cittassa samānakhaṇattā vuttam. cittassa ativiya lahuparivattibhāvaṃ theravādena dipetum<sup>217</sup> *imasmim pan' atthe* [59,18–19] ti ādi vuttam. *cittasaṅkhārā* [59,21] ti sasampayuttam cittam vadati.<sup>218</sup> *aḍḍhacūlan* [59,22] ti thokena ūnam upaḍḍham. kassa pana upaḍḍhan ti. adhi-kārato vāhassā ti viññāyati. aḍḍhacuddasan ti keci. aḍḍhacatutthan ti apare. sādhi-kadiyaḍḍhasatam<sup>219</sup> vāho<sup>220</sup> ti dalham katvā vadanti, tam<sup>221</sup> vīmaṃsitabbam. catunāliko<sup>222</sup> *tumbo* [59,23].<sup>223</sup>

*pucchāya abhāvenā* [60,6] ti *sakkā pana bhante upamaṃ*<sup>224</sup> *kātun* [60,5] ti evaṃ pavattāya *pucchāya abhāvena na katā* [60,6–7] upamā. *dharmadesanāpariyosāne* [60,7] ti sannipatitaparisāya yathāraddha-dharmadesanāya pariyosāne.

(9) <sup>225</sup>*pabhassaran* [60,9] ti pariyodātam sabhāvaparissuddhatthena. ten' āha *paṇḍaram parisuddhan* [60,9] ti. pabhassaratādayo nāma vaṇṇadhātuyam labbhamānakavisesā<sup>226</sup> ti āha *kiṃ pana cittassa vaṇṇo nāma atthi ti* [60,11]. itaro arūpatāya n' *atthi* [60,11] ti paṭikkhipetvā<sup>227</sup> pariyāyakathā ayam tādissassa cittassa parisuddhabhāvaparidīpanāyā<sup>228</sup> ti dassento *nilādin*<sup>229</sup> [cf. 60,11–12] ti ādim āha. tathā hi:

so evaṃ samāhite citte parisuddhe pariyodāte ti [D I 76,13 foll.]

<sup>215</sup>Mp-ṭ: -ātita- <sup>216</sup>Mp-ṭ (= Mp E<sup>e</sup>): cakkhuviññāṇam <sup>217</sup>Mp-ṭ: dipetum <sup>218</sup>Here Mp-ṭ adds a passage in which *vāhasatānaṃ kho mahārāja vīhīnaṃ* [Mp I 59, 22 = Mp B<sup>e</sup> 1958, C<sup>e</sup> 1923, N<sup>e</sup> 1976] is discussed (cf. Mp-ṭ II 58,5–11). For details, see endnote (2) below. <sup>219</sup>Mp-ṭ: sādhi-kam diyadḍhasatam <sup>220</sup>= Mp-ṭ v.l.; Mp-ṭ: vāhā <sup>221</sup>Mp-ṭ omits <sup>222</sup>Mp-ṭ: catunāliko <sup>223</sup>Cf. Mil-ṭ 22, 23–26 (*ad* Mil I 02,1–14): ettha sād[h]ikadiya[d]ḍhavāhāsataṃ thokena ud[dh ?]am upa[d]ḍhavāhā-satassa patanālike tumbo ti Aṅgutta[ra]ṭṭikā vuttā. a[d]ḍhacūlan ti vāhassa tassa a[d]ḍhādhikā vāhavi(ṭ)hī ti vattum vaṭṭati yeva; cf. also Mil-ṭ 23, 4 foll. Mil-ṭ 22, n. 7 cites Mp V 61,21–62,2, but Mp-ṭ B<sup>e</sup> 1961 III 349,9–17, which comments upon this passage, is different from the above citation in Mil-ṭ ascribed to Aṅguttara-ṭṭikā. On measures in Pāli see also Bhikkhu Ñāṇamoli, 1994, pp. 140–41. <sup>224</sup>Mp E<sup>e</sup>: upamā <sup>225</sup>Mp-ṭ adds: navame <sup>226</sup>Mp-ṭ: labbhanakavisesā <sup>227</sup>Mp-ṭ: -pitvā <sup>228</sup>Mp-ṭ: parisuddhabhāvanādīpanāyā <sup>229</sup>Mp-ṭ (= Mp E<sup>e</sup>): nilādīnan [60,11–12]

vuttam. ten' ev' āha *idam pi nirupakkilesatāya parisuddhan ti pabhassaran* [60,13–14] ti. kiṃ pana bhavaṅgacittam nirupakkilesan ti. āma, sabhāvato nirupakkilesam āgantukam upakkilesam,<sup>230</sup> āgantuka-upakkilesavasena pana siyā upakkiliṭṭham. ten' āha *tañ ca kho* [60,15] ti ādi. tattha attano tesaṃ ca bhikkhūnam paccakkhabhāvato pubbe *idan* ti vatvā idāni paccāmasanavasena *tan* [60,15] ti āha. *ca*-saddo [60,15] atthupanayane.<sup>231</sup> *kho*-saddo [60,15] vacanālaṅkāre avadhāraṇe vā. vakkhamānassa atthassa nicchitabhāvato<sup>232</sup> bhavaṅgacittena sahāvatṭhānābhāvato upakkilesānam āgantukatā ti āha *asahajātehi* [60,16] ti ādi.

rāgādayo upecca cittasantānam kilisanti<sup>233</sup> vibādhenti upatāpenti cā ti āha *upakkilesehi ti rāgādīhi* [60,18] ti. bhavaṅgacittassa nippariyāyato upakkilesehi upakkiliṭṭhatā nāma n' atthi asaṃsaṭṭhabhāvato, ekasantatipariyāpannatāya pana siyā upakkiliṭṭhatāpariyāyato<sup>234</sup> ti āha *upakkiliṭṭham nāmā ti vuccati*<sup>235</sup> [60,19] ti. idāni tam attham upamāya vibhāvetum<sup>236</sup> *yathā hī* [60,20] ti ādim āha. tena bhinnasantānagatāya pi nāma iriyāya loke gārayhatā paṭidissati,<sup>237</sup> pageva ekasantānagatāya iriyāyā ti imam visesaṃ dasseti. ten' āha *javanakkhaṇe — pa*<sup>238</sup> — *upakkiliṭṭham nāmā hoti* [60,28–61,2] ti.

(10) <sup>239</sup>*bhavaṅgacittam eva cittaṃ* [61,3] ti **pabhassaram idam bhikkhave cittaṃ** ti vuttam bhavaṅgacittam eva cittaṃ.<sup>240</sup> yadaggena bhavaṅgacittam tādīsapaccayasamavāye upakkiliṭṭham nāmā ti<sup>241</sup> vuccati, tadaggena tabbidhurapaccayasamavāye upakkilesato vip-pamuttan<sup>242</sup> ti vuccati. ten' āha *upakkilesehi vippamuttam nāmā hoti*

<sup>230</sup>Mp-ṭ omits: āgantukam upakkilesam <sup>231</sup>Mp-ṭ: atthūpanayane <sup>232</sup>C1: nicayita- <sup>233</sup>Mp-ṭ kilesenti; vv.ll.: kilesanti, kilissanti <sup>234</sup>Mp-ṭ: -pariyāyo <sup>235</sup>Cf. Mp E<sup>e</sup>, C<sup>e</sup> 1923: ... rāgādīhi. upakiliṭṭhan ti upakkiliṭṭham nāmā ti vuccati; Mp B<sup>e</sup> 1958, N<sup>e</sup> 1976: ... rāgādīhi upakkiliṭṭhattā ti upakkiliṭṭham nāmā ti vuccati <sup>236</sup>Mp-ṭ: vibhāvetum <sup>237</sup>= Mp-ṭ v.l.; Mp-ṭ dissati <sup>238</sup>Mp-ṭ: pe <sup>239</sup>Mp-ṭ adds: dasame <sup>240</sup>Mp-ṭ omits <sup>241</sup>Mp-ṭ: nāmā <sup>242</sup>= Mp-ṭ v.l.; Mp-ṭ: vimuttan



[61,6–7] ti. sesam ettha navamasutte vuttanayānusārena veditabbaṃ.

Anatthavaggo pañcama.<sup>242</sup>

#### ENDNOTES:

(1) [See Part II, 2, p. 90, n. 140 above]

pañcamassa paṭhame upamā va opammaṃ, so eva attho opammattho,<sup>243</sup> tasmiṃ opammatthe [55,1] bodhetabbe nipāto [55,1]. *seyyathā pi* [55,1] ti yathā ti attho. ettha ca:

*tatra bhagavā kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viya, Pāricchattakopama-Aggikkhandhopamādisuttesu viya ca. kattha ci upamāya atthaṃ parivāretvā dasseti Loṇambilasutte viya Suvaṇṇakārasatta<sup>244</sup>-Suriyopamādisuttesu<sup>245</sup> viya ca. imasmim̐ pana sālīsūkopame upamāya atthaṃ parivāretvā dassento: seyyathāpi bhikkhave ti ādim āhā ti* [Mp E<sup>e</sup> I 55,2–8]

potthakesu likhanti, taṃ Majjhimaṭṭhakathāya Vatthasuttavāṇanāya na sameti. tattha hi idaṃ vuttaṃ:

seyyathā pi bhikkhave vatthan ti bhikkhave yathā vatthaṃ, upamāvacanam ev' etaṃ. upamaṃ karonto ca bhagavā kattha ci paṭhamam̐ yeva upamaṃ<sup>246</sup> dassetvā pacchā atthaṃ dasseti, kattha ci paṭhamam̐ atthaṃ dassetvā pacchā upamaṃ, kattha ci upamāya atthaṃ parivāretvā dasseti, kattha ci atthena upamaṃ. tathā h' esa:

seyyathā pi-ssu<sup>247</sup> bhikkhave dve agārā sadvārā, tattha cakkhumā puriso majjhe t̐hito passeyyā ti [M III 178,21–22]

sakalam pi Devadūtasuttaṃ upamaṃ paṭhamam̐ dassetvā pacchā atthaṃ dassento āha.

tirokuḍḍam̐ tiropākāram̐ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse ti [D I 78,3–4]

<sup>242</sup>Mp-ṭ: Paṇihita-acchavaggavaṇṇanā niṭṭhitā; Mp E<sup>e</sup>: Pañcama vaggo; A: Paṇihita-acchanna-vaggo pañcama (vv. II.: Vaggo pañcama, Paṇihita-acchavaggo pañcama) <sup>243</sup>Mp-ṭ v.l. omits <sup>244</sup>Mp-ṭ so; Mp E<sup>e</sup>, B<sup>e</sup> 1958, C<sup>e</sup> 1923, N<sup>e</sup> 1976: -kārasutta <sup>245</sup>Mp: -Suriyopamādisu suttesu <sup>246</sup>Mp-ṭ so; Ps E<sup>e</sup>: upamaṃ paṭhamam̐ yeva for: paṭhamam̐ yeva upamaṃ; Mp-ṭ v.l.: upamaṃ yeva for: yeva upamaṃ <sup>247</sup>Mp-ṭ so; M: pi; Ps: p' assu

ādinā pana nayena sakalam pi iddhividham̐ atthaṃ paṭhamam̐ dassetvā pacchā upamaṃ dassento āha.

seyyathā pi brāhmaṇa puriso sārattiko sārāgavesī ti [M I 198,20]

ādinā nayena sakalam pi Cūlasāropamasuttaṃ<sup>248</sup> upamāya atthaṃ parivāretvā dassento āha.

idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ ... pe ... seyyathā pi bhikkhave puriso alagaddatthiko ti [M I 134,5–16]

ādinā nayena sakalam pi Alagaddasuttaṃ Mahāsāropamasuttaṃ ti evam ādīni suttāni atthena upamaṃ parivāretvā dassento āha. svāyam̐ idha paṭhamam̐ upamaṃ dassetvā pacchā atthaṃ dasseti ti. [cf. Ps I 165,28–66,18]

ettha hi Cūlasāropamādisu paṭhamam̐ upamaṃ vatvā tadanantaram̐ upameyyatthaṃ vatvā puna upamaṃ vadanto: upamāya atthaṃ parivāretvā dasseti ti vutto. Alagaddasuttādisu<sup>249</sup> pana atthaṃ paṭhamam̐ vatvā tadanantaram̐ upamaṃ vatvā puna atthaṃ vadanto: atthena upamaṃ parivāretvā dasseti ti vutto. tena Vatthasutta-Līnatthapakāsinīyam̐ vuttaṃ:

upameyyatthaṃ paṭhamam̐<sup>250</sup> vatvā tadanantaram̐ atthaṃ vatvā puna upamaṃ vadanto:

“upamāya atthaṃ parivāretvā dasseti” [Ps I 166,2] ti vutto.

“atthena upamaṃ parivāretvā” [cf. Ps I 166,2–3] ti

etthāpi es' eva nayo ti. [cf. Ps-pt Be 1961 I 268,19–21]<sup>251</sup>

idha pana *kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya cā* [55,2–4] ti vuttaṃ.

<sup>248</sup>Mp-ṭ so; Ps: Culla- <sup>249</sup>Mp-ṭ B<sup>e</sup> 1958: Alagaddūpamasuttādisu <sup>250</sup>Ps-pt B<sup>e</sup> 1961 (= Mp-ṭ v.l.) adds: upamaṃ <sup>251</sup>Ps-pt B<sup>e</sup> 1961 I 268,19–21 reads: “atthan” ti upamiyatthaṃ. paṭhamam̐ upamaṃ vatvā tadanantaram̐ atthaṃ vatvā puna upamaṃ vadanto: “upamāya atthaṃ parivāretvā dasseti” ti. “atthena upamaṃ parivāretvā” ti etthāpi es' eva nayo. In Mp-ṭ *atthena upamaṃ parivāretvā* is taken as a citation from Mp I 55, 2, but this is clearly a citation from Ps I 166,2–3 where the reading is *atthena upamaṃ* and *parivāretvā* is implied.

tattha Vatthasutte tāva:

seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ, taṃ enaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya, yadi nīlakāya, yadi pītakāya, yadi lohitaṅkāya, yadi mañjiṭṭhakāya, durattavaṇṇaṃ ev' assa, aparisuddhavaṇṇaṃ ev' assa. taṃ kissa hetu. aparisuddhattā bhikkhave vatthassa. evaṃ eva kho bhikkhave citte saṅkiliṭṭhe duggati pāṭikaṅkhā ti [M I 36,15–21]

ādinā paṭhamam upamaṃ dassetvā pacchā upameyyattho vutto; na pana paṭhamam atthaṃ vatvā tadanantaram upamaṃ dassetvā puna attho vutto, yena *kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viyā* [55,2–3] ti vadeyya.

tathā Pāricchattakopame pi:

yasmiṃ bhikkhave samaye devānaṃ Tāvatiṃsānaṃ pāricchattako koviḷāro paṇḍupalāso hoti, attamanā bhikkhave devā Tāvatiṃsā tasmim samaye honti: paṇḍupalāso dāni pāricchattako koviḷāro, na cirass' eva dāni pannapalāso<sup>252</sup> bhavissati ... pe ... evaṃ eva kho bhikkhave yasmiṃ samaye ariyasāvako agārasmā anagāriyaṃ pabbajjāya ceteti, paṇḍupalāso bhikkhave ariyasāvako tasmim samaye hoti ti [A IV 117,5–18,16]

ādinā paṭhamam upamaṃ dassetvā pacchā attho vutto.

Aggikkhandhopame:

passatha no tumhe bhikkhave amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ti. evaṃ bhante ti. taṃ kiṃ maññatha bhikkhave katamaṃ nu kho varam yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisiḍeyya vā upanipajjeyya vā, yaṃ khattiyakaññaṃ vā brāhmaṇa-kaññaṃ vā gahapatikaññaṃ vā mudutalunahatthapādaṃ āliṅgetvā upanisiḍeyya vā upanipajjeyya vā ti [A IV 128,7–15]

ādinā paṭhamam upamaṃ yeva dassetvā pacchā attho vutto, na pana paṭhamam atthaṃ vatvā tadanantaram upamaṃ dassetvā puna attho vutto. tasmā *kattha ci atthena upamaṃ parivāretvā dasseti*

*Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya cā* [55,2–4] ti na vattabbaṃ.

keci pan' ettha evaṃ vaṇṇayanti:

atthaṃ paṭhamam vatvā pacchā ca<sup>253</sup> upamaṃ dassento *atthena upamaṃ parivāretvā dasseti* [55,2] nāma, upamaṃ pana paṭhamam vatvā pacchā atthaṃ dassento *upamāya atthaṃ parivāretvā dasseti* [55,4–5] nāma, tadubhayassa pi āgatatthānaṃ nidassento *Vatthasutte viyā* [55,3] ti ādim āhā ti. [cf. Anattavagga (Mp-pt), par. (1) above<sup>254</sup>]

tam pi *kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya cā* [55,2–4] ti vattabbaṃ, evaṃ ca vuccamāne *kattha ci upamāya atthaṃ parivāretvā dasseti Loṇambilasutte viyā* [55,4–5] ti visuṃ na vattabbaṃ *Aggikkhandhopamādisuttesu viyā* [55,3–4] ti ettha ādisadden' eva saṅgahitattā.

Loṇambilasutte pi hi:

seyyathā pi bhikkhave paṇḍito byatto<sup>255</sup> kusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi<sup>256</sup> sūpehi paccupaṭṭhito assa ambilaggehi pi tittakaggehi pi kaṭukaggehi pi madhuraggehi pi khārikehi pi akhārikehi pi loṇikehi pi aloṇikehi pi.

sa kho so bhikkhave paṇḍito byatto kusalo sūdo sakassa bhattassa nimittaṃ uggaṇhāti: idaṃ vā me ajja bhattasūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati. ambilaggam vā me ajja bhattasūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati ... pe ... aloṇikassa vā vaṇṇaṃ bhāsati ti.

sa kho so bhikkhave paṇḍito byatto kusalo sūdo lābhī c' eva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṃ. taṃ kissa hetu. tathā hi so bhikkhave paṇḍito byatto kusalo sūdo sakassa bhattanimittaṃ uggaṇhāti.

evaṃ eva kho bhikkhave idh' ekacco paṇḍito byatto kusalo

<sup>252</sup>Mp-ṭ vv.II.: sīnarāpalāso, sītapalāso, khīnapalāso, chinnapalāso; A: satta-palāso (Mp IV 58,3: sannapalāso ti patitapalāso)

<sup>253</sup>Mp-ṭ so; Mp-ṭ v.l. (= Mp-pt) omits <sup>254</sup>This passage, here ascribed to *keci*, is clearly a citation from Mp-pt; see the beginning of Anattavagga pañcamo above. <sup>255</sup>Mp-ṭ v.l.: viyatto (here and below) <sup>256</sup>Mp-ṭ v.l.: nānaggarasehi

bhikkhu kāye kāyānupassī viharati ... pe ... vedanāsu ... pe ... citte ... pe ... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti. so taṃ nimittaṃ uggaṇhāti.

sa kho bhikkhave paṇḍito byatto kusalo bhikkhu lābhī c' eva hoti diṭṭh' eva dhamme sukhavihāraṇaṃ, lābhī hoti satisampajaññaṃ. taṃ kissa hetu. tathā hi so bhikkhave paṇḍito byatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhāti ti. [S V 151,5–52,10]

evam paṭhamam upamam dassetvā pacchā attho vutto.

*Suvaṇṇakāra-Suriyopamādisuttesu viya cā* [cf. 55,5–6] ti idaṇ ca udāharaṇamattena saṅgamaṃ gacchati Suvaṇṇakārasuttādīsu paṭhamam upamāya adassitattā. etesu hi Suvaṇṇakāropamasutte tāva:

adhicittam anuyuttana bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātābbāni, kālena kālaṃ samādhinimittaṃ manasi kātābbam, kālena kālaṃ paggahanimittaṃ manasi kātābbam, kālena kālaṃ upekkhānimittaṃ manasi kātābbam.

sace bhikkhave adhicittam anuyutto bhikkhu ekantaṃ samādhinimittaṃ yeva manasi kareyya, ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya. sace bhikkhave adhicittam anuyutto bhikkhu ekantaṃ paggahanimittaṃ yeva manasi kareyya, ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya. sace bhikkhave adhicittam anuyutto bhikkhu ekantaṃ upekkhānimittaṃ yeva manasi kareyya, ṭhānaṃ taṃ cittaṃ na sammā samādhīyeyya āsavānaṃ khayāya. yato ca kho bhikkhave adhicittam anuyutto bhikkhu kālena kālaṃ samādhinimittaṃ ... pe ... paggahanimittaṃ ... pe ... upekkhānimittaṃ manasi karoti, taṃ hoti cittaṃ muduṇ ca kammaniyaṇ<sup>257</sup> ca pabhassaraṇ ca, na ca pabhaṅgu, sammā samādhīyati āsavānaṃ khayāya.

seyyathā pi bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandhati, ukkaṃ bandhitvā ukkāṃmukhaṃ ālimpeti, ukkāṃmukhaṃ ālimpetvā saṇḍāsena jātārūpaṃ gahetvā ukkāṃmukhe

pakkhipitvā kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjuhekkhati. sace bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ abhidhameyya, ṭhānaṃ taṃ jātārūpaṃ daheyya. sace bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ udakena paripphoseyya, ṭhānaṃ taṃ jātārūpaṃ nibbāpeyya.<sup>258</sup> sace bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ ajjuhekkheyya, ṭhānaṃ taṃ jātārūpaṃ na sammā paripākamaṃ gaccheyya. yato ca kho bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjuhekkhati, taṃ hoti jātārūpaṃ muduṇ ca kammaniyaṇ ca pabhassaraṇ ca, na ca pabhaṅgu, sammā upeti kammāya. yassā yassā ca piḷandhanavikatiyā ākaṅkhati, yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakena<sup>259</sup> yadi suvaṇṇamālāya, taṇ c' assa atthaṃ anubhoti.

evam eva kho bhikkhave adhicittam anuyuttana bhikkhunā ... pe ... sammā samādhīyati āsavānaṃ khayāya. yassa yassa ca abhiññā-sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā-sacchikiriyāya, tatra tatr' eva sakkebhābhatam pāpuṇāti sati sati āyatane ti. [A I 256,29–58,15]

evam paṭhamam atthaṃ dassetvā tadanantaram upamam vatvā puna pi attho vutto.

sattasuriyopame ca:

aniccā bhikkhave saṅkhārā, adhuvā bhikkhave saṅkhārā, anassāsikā bhikkhave saṅkhārā, yāvaṇ c' idaṃ bhikkhave alam eva sabba-saṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ. Sineru bhikkhave pabbatarājā caturāsītiyojanasahassāni āyāmena caturāsītiyojanasahassāni vitthārena caturāsītiyojanasahassāni mahāsamudde ajjhogālho caturāsītiyojanasahassāni mahāsamuddā accuggato. hoti so kho<sup>260</sup> bhikkhave samayo, yaṃ kadā ci karaha ci dīghassa addhuno accayena<sup>261</sup> bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassati, deve kho pana bhikkhave

<sup>257</sup> A: kammaniyaṇ

<sup>258</sup> A v.l.: nibbāpeyya <sup>259</sup> A: gīveyyake <sup>260</sup> A: kho so (for: so kho) <sup>261</sup> A: (= Mp-ṭ v.l.) omits: kadā ci karaha ci dīghassa addhuno accayena

avassante ye keci 'me bījagāmaḥūtagāma<sup>262</sup> osadhitiṇavanappatayo, te ussussanti visussanti<sup>263</sup> na bhavanti. evaṃ aniccā bhikkhave saṅkhārā, evaṃ adhuvā bhikkhave saṅkhārā, evaṃ anassāsikā bhikkhave saṅkhārā ti [A IV 100,5–18]

ādinā paṭhamam attham dassetvā tadanantaram upamam vatvā puna pi attho vutto.

atha vā:<sup>264</sup>

suriyassa bhikkhave udayato etaṃ pubbaṅgamam etaṃ pubbanimittam, yad idam aruṇuggam. evam eva kho bhikkhave bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamam etaṃ pubbanimittam, yad idam kalyāṇamittatā ti [S V 29,27–30,3]

yad etaṃ Saṃyuttanikāye āgataṃ, taṃ idha Suriyopamasuttan ti adhippetam siyā. tam pi *kattha ci upamāya attham parivāretvā dasseti* [55,4–5] ti iminā na sameti paṭhamam upamam vatvā tadanantaram attham dassetvā puna upamāya avuttattā. paṭhamam eva hi tattha upamā dassitā, *imasmim pana sālīsūkopame upamāya attham parivāretvā dassento seyyathā pi bhikkhave ti ādim āhā* [55,7–8] ti idam pi vacanam asaṅgahitaṃ Vatthasuttassa imassa ca viśesābhāvato. ubhayatthāpi hi paṭhamam upamam dassetvā pacchā attho vutto, tasmā evam ettha pāṭhena bhavitabbaṃ:

tatra bhagavā kattha ci paṭhamam yeva upamam<sup>265</sup> dassetvā pacchā attham dasseti Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya ca, kattha ci atthena upamam parivāretvā dasseti Suvaṇṇakāra-Sattasuriyopamādisuttesu viya, imasmim pana sālīsūkopame paṭhamam upamam dassetvā pacchā attham dassento **seyyathā pi bhikkhave** ti ādim āhā ti. [cf. Mp I 55,2–8]

aññathā Majjhimaṭṭhakathāya [Ps I 165,28–66,18] virujjhati. idhāpi ca pubbenāparam na sameti. Majjhimaṭṭhakathāya vuttanayen' eva vā idhāpi pāṭho gaṇetabbo. [cf. Mp-ṭ II 40,1–52,5]

<sup>262</sup>A: -bhūtagāma- <sup>263</sup>A: visussanti <sup>264</sup>Mp-ṭ omits <sup>265</sup>Mp-ṭ v.l.: upamam yeva (for: yeva upamam)

(2) [see Part II, 2, p. 94, n. 217 above]

*vāhasatānam*<sup>266</sup> *kho mahārāja vīhīnan* [59,22] ti potthakesu likhanti,

*vāhasatam* *kho mahārāja vīhīnan* ti [Mil 102,10–11; cf. Mil-ṭ 22,19–26]

pana pāṭhena bhavitabbaṃ. Milindapañhe pi hi kattha ci ayam eva pāṭho dissati. *vāhasatānan* [59,22] ti vā paccatte sāmivacanam byattayena vuttan ti daṭṭhabbaṃ. [cf. Mp-ṭ II 58,5–11]

### 3. Mp-pt and Mp-ṭ: Differences and similarities

The above three chapters from Mp-pt and their parallels from Mp-ṭ are relatively short and final conclusions will be drawn only after a critical edition of the entire manuscript of Mp-pt is completed. However, the differences and similarities between the two *ṭikās* nevertheless seem to agree to a great extent with the description of the old and later *ṭikās* in Saddhamma-s.<sup>267</sup>

Although the texts from Mp-pt and Mp-ṭ given in Part II, 2 are sometimes identical or very similar, the later *ṭikā* (Mp-ṭ) is in many respects very different from the old one (Mp-pt). As stated above (Part II, 1) the text on the first few folios of the newly discovered manuscript of Mp-pt is exactly the same (with minor orthographic differences) as in the other three “old” *ṭikās* (Sv-pt, Ps-pt, Spk-pt) and in this respect differs considerably from Mp-ṭ. This is a very strong indication that the manuscript of Mp-pt discussed here really belongs to the old *Līnatthapakāsinī* set. The later *ṭikā* (Mp-ṭ) has several additions, corrections or omissions.

In Mp-ṭ three kinds of additions can be found:

(1) Some additions are used to clarify the structure of the text; such additions are usually in the beginning of the *ṭikā* on a particular *sutta* from a particular *vagga* where the numbers of that *sutta* and *vagga* are

<sup>266</sup> = Mp E<sup>e</sup>, B<sup>e</sup> 1958, C<sup>e</sup> 1923, N<sup>e</sup> 1976; Mil E<sup>e</sup>, B<sup>e</sup> 1982, N<sup>e</sup> 1979 (= Mp N<sup>e</sup> v.l.): *vāhasatam*

<sup>267</sup> See Part I, 1.1 above (especially nn. 18–21).

added. For example, in Part II, p. 87, n. 90, where in Mp-ṭ *tatiyassa* [vaggassa] *paṭhame* [sutte] is added before *abhāvitā ti*.<sup>268</sup>

(2) Some additions are further clarifications of already existing explanations.<sup>269</sup>

(3) Some additions are explanations of additional words from Mp that are not included in Mp-pt.<sup>270</sup>

Among the corrections<sup>271</sup> of the old *ṭīkā* (Mp-pt) found in Mp-ṭ the most important is a long passage<sup>272</sup> that thoroughly analyses and corrects both the Mp-pt (the first paragraph of *Anatthavagga*)<sup>273</sup> and a passage from Mp that the old *ṭīkā* (Mp-pt) comments upon. At the end it also suggests a better reading for the passage from Mp<sup>274</sup> which the old *ṭīkā* (Mp-pt) does not explain properly. This correction is much longer than the first paragraph of *Anatthavagga* that it replaces. It is very interesting to note that Mp-ṭ cites, among many canonical and postcanonical texts, including Ps and Ps-pt, also the first paragraph of *Anatthavagga* from Mp-pt (i.e. the passage that it replaces) and introduces it with: *keci pan' ettha evaṃ vaṇṇayanti*.<sup>275</sup> This is very significant because Ps-pt, for example, is introduced with: *tena Vatthasutta-Līnatthappakāsinīyam vuttam*,<sup>276</sup> but a passage from Mp-pt — another *ṭīkā* from the same *Līnatthapakāsinī* set — is simply ascribed to “some” (*keci*). Sāriputta of

<sup>268</sup>Similarly also Part II, nn. 98, 101, 113, 127, etc. Such additions are very common in Mp-ṭ — and this is also perhaps one of the reasons why in Saddhamma-s the later *ṭīkā*s are described as “clear, not confused” (*anākula*).

<sup>269</sup>See, for example, Part II, 2, nn. 150–51; also nn. 177–79.

<sup>270</sup>See Part II, 2, n. 218 and endnote (2); this addition is obviously explaining another “version” (*bhāsantara*?) of Mil cited in Mp.

<sup>271</sup>See Part II, 2, nn. 94, 141, 179, 193.

<sup>272</sup>Part II, 2, p. 96, endnote (1) = Mp-ṭ II 40,1–52,5.

<sup>273</sup>See Part II, 2, n. 141, and endnote (1).

<sup>274</sup>Cf. Mp E<sup>e</sup> I 55,2–8 and the corrected version of this passage at the end of endnote (1) in Part II, 2.

<sup>275</sup>Mp-ṭ II 55,2–8, cf. Part II, 2, n. 141 and endnote (1).

<sup>276</sup>Mp-ṭ II 42,10.

Polonnaruva, to whom Mp-ṭ is ascribed,<sup>277</sup> obviously considered this passage from Mp-pt to be one of the versions maintained by “some” (*keci*).<sup>278</sup>

In Mp-ṭ certain passages from Mp-pt are omitted; some of these passages<sup>279</sup> should perhaps be included in Mp-ṭ and the reasons for their omission are not clear. However, they do not seem to be as significant as the additions and corrections discussed above.

The above comparison shows that the later *ṭīkā* (Mp-ṭ) is better organized (*anākula*) and more comprehensive (*paripunṇa*) than the old one (Mp-pt).<sup>280</sup>

### Conclusion

From the above discussion of the *nikāya-ṭīkā*s, their manuscripts and printed editions — with special emphasis on the two *Aṅguttara-ṭīkā*s (Mp-pt and Mp-ṭ; see Part I, 2.2 and Part II) — we can conclude that it is most probable that two different sets of *nikāya-ṭīkā*s were in fact compiled: the older set called *Līnatthapakāsinī* (Sv-pt, Ps-pt, Spk-pt, Mp-pt) and the later set called *Sāratthamañjūsā* (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ). Although the two complete sets are mentioned only in Saddhamma-s (and in the much later CPD, see Part I, Table I), all the eight *ṭīkā*s from the two sets seem to still exist (see Part I, Table II) either in printed editions (Sv-pt, Ps-pt, Spk-pt, Mp-ṭ, see Part I, 2.1) or in manuscript form (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-pt, see Part I, 2.2–3). The manuscripts of Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-pt discussed in Part I, 2.2–3<sup>281</sup>

<sup>277</sup>Pecenko, 1997, pp. 165–66; HPL, p. 173, § 375.

<sup>278</sup>Cf. Saddhamma-s 61,13–14; Sp-ṭ B<sup>e</sup> 1960 29–10.

<sup>279</sup>See Part II, 2, nn. 119, 129, 130, 189.

<sup>280</sup>This comparison is of course very limited and it is not clear how “incomplete” (*aparipunṇa*) the original Mp-pt actually was. The Burmese manuscript of Mp-pt discussed above contains only the first three *nipātas* with many longer omissions (see Part I, 2.2 and Part II, 1) and the manuscript listed in *Piṭ-sm* (1989) nos. 199–201 also contains the first three *nipātas* only (see Part I, 1.6).

<sup>281</sup>Although all the manuscripts of three later *nikāya-ṭīkā*s (Sv-ṭ, Ps-ṭ, Spk-ṭ) are



have never been investigated and it seems that they have been neglected by both the Theravāda tradition<sup>282</sup> and modern Pāli scholarship.<sup>283</sup>

held in Sri Lanka (see Part I, 2.3), there is among them also a Burmese manuscript of Ps-ṭ (LPP, vol. 1, p. 71, temple no. 326) which indicates that these *ṭikās* were used in Burma as well.

It is possible that more manuscripts of these *ṭikās* are still extant, most probably in Theravāda countries. According to U Nyunt Maung, Manuscript Consultant, Universities Historical Research Centre, University of Rangoon, "there are still many uncatalogued manuscripts of Pāli *ṭikās* in temple libraries in Burma" (personal communication, Rangoon, December 1999).

<sup>282</sup>It is not made explicit why certain *ṭikās* (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ) were ignored by the Theravāda tradition (see e.g. Chaṭṭhasaṅgāyana editions) and only some (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ) were published — in spite of the fact that the manuscripts of the unpublished *ṭikās* are held in different libraries in Burma and Sri Lanka and according to the introduction in the Chaṭṭhasaṅgāyana editions "all the existing *ṭikās*" were collected and compared (see n. 80 above). In the *Nidānakathā* of Mp-ṭ B<sup>c</sup> 1961 (p. ca) it is clearly stated that all the existing *ṭikās* in Burma and outside Burma were edited and published:

*evam saṅgūtim āropitassa pana tepītakassa buddhavadanassa attha-saṃvaṇṇanābhūtā yā ca aṭṭhakathāyo saṃvijjanti yā ca tāsāṃ atthappakāsanavasena pavattā ṭikāyo saṃvijjanti manoramāya tantinayānucchavikāya bhāsāya ācariy' Ānanda-ācariya-Dhammapālādīhi theravarehi katā,*

*tāsāṃ pi aṭṭhakathāṭikānaṃ sadesīyamūlehi c' eva videsīyamūlehi ca saṃsanditvā tepītakassa viya buddhavadanassa visodhanapaṭivisodhanavasena mahātherā pāvadanadassino saṃvaṇṇanākovidā pāṭhasodhanam akāṃsu,*

*icc evam aṭṭhakathāṭikāyo pamādakhalitādhikaparibhaṭṭhapāṭhānaṃ nirākaraṇavasena visodhitā c' eva paṭivisodhitā ca hutvā Buddhasāsana-muddaṇayantālaye samappitā suṭṭhu muddapaṇāya.*

This contradicts the information about the manuscripts of the *nikāya-ṭikās* discussed above (see Part I, Table II). If the Chaṭṭhasaṅgāyana edited "all the existing [*nikāya*] *ṭikās*" (*yā ca tāsāṃ atthappakāsanavasena pavattā ṭikāyo saṃvijjanti*) "originating from Burma and from outside" (*sadesīyamūlehi c' eva videsīyamūlehi ca saṃsanditvā*), why were the manuscripts of Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-ṭ omitted? Further research is needed here.

<sup>283</sup>Modern Pāli scholarship seems to agree to some extent with the Theravāda tradition (i.e. the Chaṭṭhasaṅgāyana editions) that most probably only one set of *nikāya-ṭikās* (i.e. Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-ṭ) still exists at present.

My recent discovery of a manuscript of the old *Āṅguttara-ṭikā*, *Catutthā Līnattha-pakāsinī* (Mp-ṭ, see Part I, 2.2 and Part II) throws new light on the development of the *nikāya-ṭikās* and also on the Pāli bibliographic information about them. According to Saddhamma-s (see Part I, 1.1) the old *nikāya-ṭikās* were "incomplete" (*aparipuṇṇa*) and had to be replaced by the later set of *ṭikās* (*Sāratthamañjūsā*) which were "comprehensive" (*paripuṇṇa*) and "clear, not confused" (*anākula*). The comparison of three parallel chapters from Mp-ṭ and Mp-ṭ in Part II, 2 indicates that the description of the old and the later *ṭikās* in Saddhamma-s is fairly accurate (see Part II, 3). This is a further indication that the information about the two different sets of *nikāya-ṭikās* in Saddhamma-s is most probably correct.

In the light of the above discussion we can further conclude that the information about the *nikāya-ṭikās* in all the other Pāli bibliographic sources seems to be less accurate than in Saddhamma-s. Although some of these sources (Pagan inscription, Gv, *Piṭ-sm* (1989)) mention the old *Āṅguttara-ṭikā* (Mp-ṭ, see Part I, Table I), none of them mentions two complete sets of *nikāya-ṭikās* (cf. Part I, Table II).

The information about the *ṭikās* on the four *nikāyas* in modern Pāli scholarship is mostly based on the Pāli bibliographical works, on the existing printed editions, and rarely also on the catalogues<sup>284</sup> of Pāli manuscripts. Since we have, as shown above, printed editions of only one "combined" set of *nikāya-ṭikās* (i.e. Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ), it is often assumed that only one set of *nikāya-ṭikās* exists at present and that most probably only one complete set was composed. This approach is sometimes also supported by references from the later bibliographic works (e.g. Sās), which are sometimes considered more reliable than the earlier ones (e.g. Saddhamma-s). However, in the case of the two sets of

Cf. Part I, Table II above; *HPL*, p. 167, §357; p. 173, §§375-376; A.P. Buddhaddatta, *Pālisāhityaya* (Ambalaṃgoḍa: Ānanda Potsamāgama, 1956), Vol. 1, pp. 259-62; Godakumbura 1980, p. xxvii, n. 1.

<sup>284</sup>For example, in Geiger 1956, §31 (literature), nn. 5-6, Fausböll's "Catalogue of the Madalay MSS. in the India Office Library", *JPTS* 1894-96, is cited.

*nikāya-ṭikās* discussed above — especially considering Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-pt, which are usually mentioned as lost or non-existent — the information in the oldest bibliographic source (Saddhamma-s) appears to be the most reliable of all (cf. Part I, Tables I–II).

The above analysis of the *nikāya-ṭikās* and their manuscripts and printed editions clearly indicates that further research about the Pāli sub-commentaries and their bibliographic information needs to be done. It is possible that more manuscripts of the less known *nikāya-ṭikās* (i.e. Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-pt) are held in various temple libraries in the Theravāda countries. These *ṭikās* are an important link in Pāli textual transmission and their further investigation may give us — among many other things — new information about the development of the *ṭikā* literature and about the editions and versions of the canonical and post-canonical Pāli texts used at the time of their compilation.<sup>285</sup>

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<sup>285</sup> I would like to thank Prof. R.F. Gombrich, who read an earlier version of Part I; Mr Michael Carden; L.S. Cousins, Esq.; Ms Tamara Ditrich; Prof. Oskar von Hinüber; Prof. K.R. Norman; Prof. Lily de Silva; and Dr. Royce Wiles, who read the final version of this article, for their helpful suggestions and corrections. Special thanks are also due to U Thaw Kaung, Vice-Chairman, Burmese National Committee for the Preservation of Traditional Manuscripts; Daw Ni Ni Myint, Director General, Universities Historical Research Centre, University of Rangoon; U Nyunt Maung, Manuscript Consultant, Universities Historical Research Centre; U Myint Kyaing, Director, National Library, Rangoon; and the staff of the Universities Historical Research Centre, University of Rangoon, for their generous support during my visit to Burma in December 1999.

I would also like to thank Mr Peter Skilling, Curator, Fragile Palm Leaves project, for sending me a photocopy of a Burmese manuscript of Aṅguttara-ṭikā (Mp-ṭ). My thanks are also due to the Department of Studies in Religion, University of Queensland, for continuing support of my research of Pāli texts.

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## ABBREVIATIONS

Abbreviations and the quotation system of Pāli sources follow *CPD*, Epilegomena to Vol. 1, 1948, pp. 5\*-36\*, and Vol. 3, 1992, pp. ii-vi, and H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien* (Göttingen: Vandenhoeck & Ruprecht, 1990). The only exception are the PTS editions, which are cited — unless required for emphasis — without edition and date, e.g. Sv-pt = Sv-pt E<sup>c</sup> 1970, I-III, edited by Lily de Silva. For the transliteration of Burmese see “Table of Transliteration” in Bechert, 1979, p. xxi, and Braun 1996, p. xiii.

A	Aṅguttara-nikāya
B MS(S)	Burmese manuscript(s)
BhB	<i>Bhāratīya Bauddhacāryayō</i> . Colombo: K.M. Ratnasiri, 1949
Bollée	W.B. Bollée. “Die Stellung der Vinayaṭikās in der Pāli-Literatur”, <i>ZDMG</i> , Suppl. 1, 17 (1969), pp. 824-35.
C MS(S)	Sinhalese manuscript(s)
CPD	<i>Critical Pāli Dictionary</i> . V. Trenckner et al., eds. Royal Danish Academy of Sciences and Letters, 1924-.
CS CD-ROM	<i>Chaṭṭha Saṅgāyana CD-ROM</i> (Versions: 1.1, 2.0, 3.0) published by Vipassana Research Institute (Website: <www.vri.dhamma.org>).
D	Dīgha-nikāya
Dhs	Dhammasaṅgaṇī
DPPN	<i>Dictionary of Pāli Proper Names</i>
EncBuddh	<i>Encyclopædia of Buddhism</i> . G.P. Malalasekera, ed.
Gv	Gandhavaṃsa. I.P. Minayeff, ed. <i>JPTS</i> , 1886, pp. 54-79
HIL	J. Gonda, ed. <i>A History of Indian Literature</i> . Wiesbaden, 1973-.
HPL	Oskar von Hinüber. <i>A Handbook of Pāli Literature</i> . Berlin: Walter de Gruyter, 1996.
K MS(S)	Cambodian manuscript(s)
LPP	K.D. Somadasa. <i>Laṅkāvē puskola pot nāmāvaliya</i> , Vols. I-III. Colombo: Department of Cultural Affairs, 1959-64.
M	Majjhima-nikāya
Mayrhofer,	Manfred Mayrhofer, <i>Etymologisches Wörterbuch des Altindo-</i>

EWA	<i>arischen</i> . Heidelberg: Carl Winter, 1986.
Mhv Trsl.	W. Geiger, tr. <i>Mahāvamsa</i> , 1958.
Mp-pt	Manorathapūraṇī-purāṇaṭykā, Catutthā Līnatthapakāsini.
Mp-ṭ	Manoratha-pūraṇī-purāṇaṭikā, Catutthā Sāratthamañjūsā
Piṭ-sm (1989)	<i>Piṭakat samuiṇḥ</i> . Rangoon: Tipiṭakanikāya Sāsana Prū Aphvaj, 1989.
PL	K.R. Norman, <i>Pāli Literature</i> . Wiesbaden: Otto Harrassowitz, 1983.
PLB	M.H. Bode, <i>The Pali Literature of Burma</i> . London, 1909.
PLC	G.P. Malalasekera, <i>The Pāli Literature of Ceylon</i> . London, 1928.
Ps-pt	Papañcasūdanī-purāṇaṭikā, Dutiyā Līnatthapakāsini
Ps-ṭ	Papañcasūdanī-ṭikā, Dutiyā Sāratthamañjūsā
-r	recto
S	Samyutta-nikāya
Saddhamma-s	Saddhammasaṅgaha. Nedimāle Saddhānanda, ed. <i>JPTS</i> 1890, pp. 21-90 = N <sup>c</sup> 1961.
Sās	Sāsanavaṃsa. C.S. Upasak, ed. Nālandā: Nava Nālandā Mahāvihāra, 1961.
Sās-dīp	Sāsanavaṃsadīpo. Vimalasārathera, ed. Colombo: Sathāloka Press, 1880. (For full details of the title, see note 44.)
Spk-pt	Sāratthapakāsini-purāṇaṭikā, Tatiyā Līnattha-pakāsini
Spk-ṭ	Sārattha-pakāsiniṭikā, Tatiyā Sāratthamañjūsā
Sp-ṭ	Samantapāsādikā-ṭikā (= Sāratthadīpanī)
Sv-nt	Sumaṅgalavilāsini-nada-ṭikā (= Sādhu[jana]vilasini)
Sv-pt	Sumaṅgalavilāsini-purāṇaṭikā, Paṭhamā Līnatthapakāsini
Sv-ṭ	Sumaṅgalavilāsini-ṭikā, Paṭhamā Sāratthamañjūsā
-v	verso